A

SERMON

Preach'd in the Parish-Church of

Christ-Church, LONDON;

On *Thursday* MAY the 3d, 1739.

BEING THE

Time of the YEARLY MEETING of the CHILDREN Educated in the CHARITY-SCHOOLS, in and about the Cities of *London* and *Westminster*.

BY

NICOLAS Lord Bishop of *St. DAVID'S*.

Publish'd at the Request of the Gentlemen concerned in the said CHARITY.

To which is annexed,

An ACCOUNT of the Origin and Designs of the *Society for Promoting Christian Knowledge*.

LONDON:

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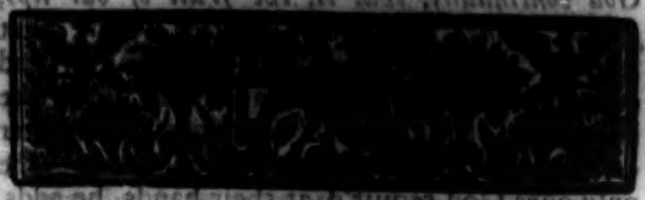

HEBREWS XIII. 16.

But to do good and to communicate forget not, for with such sacrifices God is well pleased.

THE meaning of the words in the former part of the text is not ill expres'd in * a modern translation, *To do good to the poor, and to help them forget not.* In discoursing upon the text itself, or the whole verse, I shall begin with observing its connection with the verse immediately foregoing, in which the writer of this Epistle had been exhorting the *Hebrews* to the daily and constant exercise of piety and devotion towards God. *By him*, says he, *i. e.* by our Saviour

* BEAUSOBRE and L'ENFANT.

Jesus Christ, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. After which, that it might not be imagined, that this was all God expected from *Christians*, and that, since the abolishing of the *Mosaick* sacrifices, those other offerings of praise and thanksgiving were the only ones God requir'd at their hands, he adds, as in the words of the text, that there was another kind of sacrifices, which they were to offer up to God; and upon those other sacrifices he bestows that high character and encomium, that they are pleasing to Almighty God. And because men are but too apt to place the whole of Religion in an habit of worship, which is indeed a very excellent and essential part of it, and from which we must not, upon any pretence whatsoever, excuse ourselves, tho' it be by no means the whole of Religion; for that reason the exhortation in the text runs in this manner, *Forget not to do good and to communicate:* as if the author of this Epistle had said, To your piety and devotion be sure, or be careful, not to omit to add humanity and charity. And the reason he gives for it cannot but greatly operate upon minds, that are truly religious; he assures them, that such a conduct will be pleasing to God, *For with such sacrifices God is well pleased.*

And now, having premis'd this remark upon the words of the text, I shall take occasion from them to do these *two* things.

First, I ſhall ſhow the neceſſity of doing, as we have opportunity, works of charity to man, as well as performing acts of piety and devotion towards God, if we mean to ſerve God acceptably. And,

Secondly, As the occaſion of our preſent meeting is to promote and encourage one good work in particular, the taking care of well educating the children of the poor, I ſhall likewiſe ſet my ſelf in this diſcourſe to ſhow how excellent and uſeful a charity this is, and conſequently how acceptable it muſt be to Almighty God.

I. IN the *firſt* place then, I am to ſhow, that, in order to pleaſe God, men ſhould not fail as they have opportunity, to preſent God with both kinds of ſacrifices, with alms and good works, as well as with their prayers, and ſhould not, under a pretence of offering one kind of ſacrifice, excuſe themſelves from offering the other.

AND tho', ſince the publication of the Goſpel, the joint practice of theſe duties has been more ſtrongly enforc'd and more particularly enjoin'd, than ever it had been before; yet has it been the manner and uſage of good men in all ages to practiſe one as well as the other. An eminent inſtance of this we have in *Job*. His hiſtory begins with giving us an account of his piety. It is ſaid of him, that he *offered burnt-offerings for his children*, and that it was his

his conſtant practice ſo to do, *Thus did Job continually*: and it cannot be doubted but that he was as conſtant in offering them for himſelf. We read of him, that in the midſt of his many and extraordinary afflictions he *bleſſed God*: and it cannot be thought but that he us'd to do ſo in his proſperity. This we may conclude from the very great character given of him by God himſelf, who calls him *His ſervant Job*, to whom there was *not in the earth any one like*, who was *a perfect and upright man*, and one that *feared God*, Job i. 8. Such was his piety. And then as to his charity, ſpeaking of himſelf *Job* tells us, chap. xxix. that *the bleſſing of him that was ready to periſh* had *come upon him*, that he had *cauſed the widows heart to ſing for joy*, that he had been *eyes to the blind, and feet to the lame*, and, which comprehends a great deal in a few words, that he had been *a father to the poor*. Another remarkable inſtance of this we have in the New Teſtament, in the *tenth* chapter of the *Acts*, in the hiſtory of *Cornelius, the centurion*, and this, while he was yet a *Gentile*, and before his converſion to the faith of *Chriſt*. We are not to imagine of this perſon, becauſe he was a *Gentile*, that is, not a *Jew*, that therefore he was an idolater, or a worſhipper of falſe gods. No. On the contrary he undoubtedly worſhipped the true God, the God of *Iſrael*, the maker and framer of heaven and earth, and him only; and it is very likely he was one of thoſe, who, in contradiſtinction to thoſe who had been circum-

circumcis'd, and had oblig'd themſelves to the obſervance of the whole law, went commonly among the *Jews* by the name of *Proſelytes of the gate.* The account given of him in ſcripture is, that *he gave much alms to the people, and prayed to God always:* and how much God was pleas'd with him for doing ſo cannot be doubted by any one, who conſiders, that he was ſo far diſtinguiſh'd by Almighty God, as not only to be the firſt call'd of the *Gentiles,* but to be call'd too in a very extraordinary manner; for it was, by *an angel of God coming in to him,* and being plainly and *evidently ſeen* by him *in a viſion, about the ninth hour of the day,* and delivering to him that comfortable meſſage, that his *prayers* and his *alms were come up for a memorial before God,* or, as ſome have rendred the place, *had ſo come up as to be remembred and regarded of God.* The word, which we here render *memorial,* is μνημόσυνον, a term taken from the ſervice of the altar, and anſwers to the *Hebrew* word, *Azcarah,* uſed *Levit.* ii. 2. which ſome of the antient interpreters have rendred by *incenſe* and *perfumes.* All which ſenſes concur in expreſſing this one thing, namely, how highly acceptable it was to Almighty God that he join'd one duty with the other.

IT has ever been the prevailing ſenſe of mankind, that there can be no Religion without ſome ſort of ſacrifice; and thus men have been induc'd to think from a perſwaſion, that the ſupreme Being cannot but have a right to of-

ferings

ſerings, by way of gratitude and acknowledgement, of ſome part, at leaſt, of thoſe good things, which we hold and poſſeſs by his kindneſs and bounty. Of this the *Heathen* world was not inſenſible. As for the *Jews*, they were expreſsly charg'd by their law, that, on certain occaſions, they ſhould *not appear before the Lord empty*. Says King *David*, 1 *Chron.* xxix. 14. when he himſelf, and the great men and *princes of the tribes of Iſrael*, had been making their offerings towards the building and adorning of the temple, *All things come of thee, and of thine own have we given thee*. Which is thus emphatically expreſs'd by the * *Vulgate Latin*, *All things are thine, and we have given thee thoſe things, which we have received from thine hand*. And the ſame reaſon holds, that Religion ſhould not be a cheaper thing to us *Chriſtians*, to whom God has ſhowed ſtill greater degrees of his love, and has conſequently greater demands upon us, than he had upon *Jews* or *Heathens*. There muſt then be ſuch a thing as a *Chriſtian* ſacrifice of this nature, or a *Chriſtian* acknowledgement of the bounty of God to us; one that is proper and ſuitable for us. We too are to make our offerings of ſome part of our ſubſtance, in that particular way and manner which our Religion directs, in order to our obtaining from God a bleſſing upon the reſt.

* *Tua ſunt omnia; et, quæ de manu tuâ accepimus, dedimus tibi.*

THERE

THERE are mentioned in ſcripture *three* ſorts of ſacrifices, and thoſe very different in kind from one another. 1. The ſacrifices of bulls, and of goats, and of kids, and whatſoever elſe was uſually offer'd up to God upon his altar. 2. The ſacrifice of prayer and praiſe. And, 3. The ſacrifice of charitable actions, expreſs'd here in the text by *doing good and communicating*. As to prayer and thankſgiving, they are plainly oppos'd to the ſacrifices under the law, as a kind of offerings diſtinct from them. Says *David* to God, *Pſalm* li. 16, 17. *Thou delighteſt not in burnt-offerings. The ſacrifices of God are a broken ſpirit, i. e.* ſuch *a contrite heart*, as leads men to humble confeſſion, and to application to God in prayer. And again, ſays God himſelf, *Pſalm* l. 14. *Offer unto God thankſgiving*. And, as prayer, conſider'd under the notion of a ſacrifice, is diſtinguiſhed from the legal offerings, ſo are alms and doing works of charity repreſented as another ſort of ſacrifices diſtinct from thoſe of prayer and praiſe, as is evident from the words of the text, taken together with the verſe, which immediately preceeds them.

OF theſe *three* ſorts of ſacrifices the latter *two* are of perpetual ſtanding, and there never was a time, from the beginning of the world to this preſent day, when men, according to their ſeveral capacities and abilities, were not bound to offer them. To theſe offerings men were oblig'd under the Patriarchal ſtate, before the law. To theſe they were oblig'd under

the law. For even in the time when the *firſt* ſort of ſacrifices, thoſe of bulls, and of goats, and the like, were enjoin'd to be offer'd, the offerers thereof were by no means excus'd from praying to God and praiſing him, or from being kind to the poor and indigent, as their ſeveral needs and neceſſities did require. And under the *Chriſtian* law men are under greater obligations than ever to offer to God this laſt mention'd kind of ſacrifice; the offering of which will be a duty incumbent upon them, as long as the world laſts. To this purpoſe it is not unworthy of remark, that our Bleſſed Saviour, in the *ſixth* chapter of *St. Matthew* joins the precepts concerning *alms* and *prayer* together; and from telling his diſciples how one of thoſe duties was to be perform'd, proceeds immediately to direct them how they ſhould perform the other. From all which it muſt follow, that the offering one of theſe *two* ſacrifices without the other, I mean, the being indeed in an habit of paying our devotions to God, but at the ſame time taking no care, as we have opportunity, to honour him with our ſubſtance, by making him occaſional offerings thereof, in acts of charity to our brethren, is but an imperfect manner of ſerving him. This is not doing our entire duty, but rendring it defective in that part of it, which is moſt excellent, and conſequently is moſt acceptable to God. For *doing good and communicating* is imitating God, and following him, and copying after him. By our prayers and praiſes we

do

do indeed acknowledge him; but in almſgiving, and doing acts of charity, we do, as he does, who is good, and does good. And to be *followers of God*, to ſtudy to conform ourſelves to the Divine example, and to endeavour to reſemble the perfections of God, in our ways and practices, is a way of honouring him beyond all the eloquence of prayer, and above the greateſt and moſt pompous things we can ſay of him.

AND for this reaſon it is, that ſuch high things are ſaid of *doing good and communicating* in the text, and in other places of ſcripture; as in the place I juſt now mention'd, where the *prayers* and *alms* of *Cornelius* are ſaid to have *come up for a memorial*, as *incenſe* or *perfumes before God*; and where the alms, that were ſent from the *Philippians* by *Epaphroditus*, are ſtyled by *St. Paul*, Philipp. iv. 18. *an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God.* And on the ſame account it is, that *St. James*, where he expreſly deſcribes true Religion, makes helping and *viſiting the fatherleſs and widows, i. e.* almſgiving, and the like, to be one of the two great branches of *pure and undefiled religion before God and the Father*, and makes no mention, in that place, of prayer at all.

BECAUSE God is himſelf a being of infinite goodneſs, as the ſcripture deſcribes him, therefore muſt all acts of charity whatſoever be acceptable to him, of whatſoever kind or nature they be; whether they be for the

good of mens bodies, or of their ſouls. How great a regard he has to the relieving of the bodily wants of our poor brethren, is plain from the great ſtreſs he has aſſur'd us will be laid, at the laſt day, on the having omitted, or perform'd, ſuch good offices as theſe, namely, *viſiting the ſick, cloathing the naked, feeding the hungry*, and the like. Nay, ſo very acceptable to God are ſuch acts of charity, that he has promis'd a reward to the very loweſt degree of them. What can be more cheap and eaſy, than to *give to one of his diſciples a cup of cold water?* and yet, even to ſo ſmall an inſtance of beneficence as this, has God promis'd, that it *ſhall in no wiſe loſe its reward.*

SUPPOSING then that there is a kind of charity, that has a natural and direct tendency to the promoting the honour and glory of God, and that has likewiſe a natural and direct tendency to promote both the temporal and eternal happineſs of one part of his creatures, it cannot, in the leaſt, be doubted, but that ſuch a charity muſt be very acceptable to God, and that he is pleas'd therewith.

II. AND this brings me to my *ſecond* general head, under which I undertook to ſhow you the great excellence and uſefulneſs of that particular inſtance of charity, the promoting and encouraging of which, and ſpreading it yet farther amongſt us, is the end and deſign of this preſent meeting; and under this head I ſhall endeavour to make it appear, how very

acceptable ſuch a charity, as this is, muſt be to Almighty God.

I BEGIN then with ſhowing the natural tendency that this kind of charity, the taking care of well educating the children of the poor, has to promote the honour and glory of God.

AS God is the common parent of all of us, and the great governour of the world, he is to receive his tribute of prayers and praiſes from all mankind. The poor, as well as the rich, are to do him this homage; and it is very fit, that the reaſons of a duty, to be perform'd by all, ſhould be underſtood by all. Now it is the great buſineſs of a religious education to inſtruct all, who are ſo train'd up, in the knowledge of God and his attributes, of their relation to him, and dependance upon him, of their daily needs of his goodneſs, of the kindneſſes which they daily receive from him, and, eſpecially, to make them ſenſible of that wonderful expreſſion of the love of God to us, his ſending his only Son into the world for our redemption and ſalvation. In thoſe, by whom ſuch notions as theſe have been throughly imbib'd, there is undoubtedly laid a foundation for true piety and devotion. And it is of great uſe towards making perſons mindful, all the days of their lives, of this duty, of worſhipping God, and likewiſe of doing it in the beſt manner, with a proper and ſuitable ſerioufneſs and attention, if they have been taught the duty itſelf, and the reaſons thereof, from their infancy, and in the earlieſt part of their lives, have been accuſtom'd to practiſe it.

THIS

THIS ſurely then is promoting the honour of God, when, not merely reſting and acquieſcing in worſhipping him ourſelves, we make it our buſineſs and endeavour, that piety may ſpread and get ground in the world, and that other perſons alſo, by the helps and aſſiſtances we afford them, may become his conſtant and devout worſhippers. It is ſomething to praiſe God ourſelves; but this is doubtleſs a very acceptable way of praiſing him, when we alſo take care to put ſongs of praiſe into the mouths of others. For this, in effect, is giving him praiſe, and honouring him, with other peoples lips, as well as with our own.

BUT beſides, this charity has a natural tendency to promote the honour of God in another reſpect; as it tends to influence and induce thoſe, who are the objects of it, to live righteous and ſober lives in this preſent world, or, in a word, to make them good and holy, and obedient to his will. *For this*, ſays the apoſtle, 1 Theſſ. iv. 3. *is the will of God, even your ſanctification*, or *living holily*. In that prayer, which our Saviour himſelf has preſcrib'd to us, we are directed to pray not only that God's *name may be hallowed*, but that his *will* too *may be done on earth as it is in heaven*, that is, not only throughly and in every branch of it, that has been made known to us, for ſo is it perform'd by the angels in heaven, but that it might be done here too, as it is by the inhabitants of thoſe bleſſed regions, generally and univerſally, that is, by all ranks, and orders, and degrees

of

of men amongſt us, and, conſequently, by the poor as well as the rich. Moſt fitting it is, that we ſhould thus pray. For, if we really love God, we muſt alſo be deſirous, that his authority may be reverenc'd, his laws obſerv'd, and his will, with regard to the actions of his creatures, be thoroughly and univerſally complied with. At the ſame time it is a great argument, whereby we may aſſure ourſelves of our ſincerity when we put up this petition, when, not ſatisfying ourſelves with merely praying for it, we go yet farther, and oblige ourſelves to do ſomething ourſelves towards mending and bettering the lives and manners of the age in which we live. Now it is the main end and drift of this charity, that no perſon's poverty ſhould ever interpoſe and ſtand between him, and the knowledge of his duty, and the motives to it; but that the poor, as well as the rich, might be brought, early in their lives, both to the knowledge and to the practice of it.

HAVING ſaid thus much concerning the honour and glory of God, and the tendency, which this charity has, to forward and promote it, I come now, in the next place, to conſider the great tendency of this charity to promote likewiſe the good and happineſs of thoſe, who are the objects of it.

AND in order to the proving this, I need not offer to you a ſtronger or more convincing argument, than that there is hardly any one thing, of which mankind think more alike, than

of the neceſſity of not neglecting the minds and tempers, and principles of children, in the beginning of life. The great advantage of a religious education is ſo very obvious, that we hardly know any of thoſe parents, who are in a condition of befriending their children, in this way, but who are in great readineſs to do it. Even thoſe of them, who do not perhaps live with the greateſt ſtrictneſs of virtue and morals themſelves, yet even they, I ſay, moſt commonly would have their children to be throughly virtuous and good, and are even deſirous to find themſelves outdone by them in this way; and, as the poet long ſince obſerv'd, they would have them to be *priores virtutibus*, *better and more virtuous than themſelves*: and to this end they ſeldom miſs of a good education, whoſe parents are in circumſtances and abilities of affording it them.

LET us now enquire a little, what the particular reaſons are, why parents who are in better circumſtances of life, do, for the moſt part, judge it to be ſo abſolutely neceſſary, that their children ſhould be well and religiouſly educated; and why amongſt other marks of their tendereſt kindneſs to their children, and affection for them, this, that I am now ſpeaking of, hardly ever fails to be one.

THEY are in this way of thinking for divers reaſons, I ſhall mention to you at preſent ſome of the chief of them.

I. THEY conſider, what a mighty advantage it is to their children, that Religion and

Virtue

Virtue should take the first possession of their minds; that the habits of Religion and an holy life are to be learnt with more ease and greater pleasure, when there is nothing of a contrary nature, no evil or untoward habit, to be unlearnt; that the preventing them from running into sin and vice is much more eligible, and shows greater kindness to them, than, after evil habits have been once contracted, and suffer'd to grow up in them, to set about the work of correction and reformation, in order to the rooting them out; that the former of these methods may be taken with children, so as to be pleasant and delightful to them, and most likely to succeed, whereas the latter is always attended with great uneasiness and vexation, and does but too often miscarry. For, as * one, who was a good judge of education, has observ'd, "When once things are grown hard "and stiff, in a way that is wrong, they will "sooner break than bend.

2. IT is likewise of weight with them, that the minds of young persons are by no means things of a barren and unfruitful nature, and that if the good seed of the word of God, and the principles of Virtue and Religion, be not sown there betimes, the great enemy of souls will not fail to be quick enough in throwing in his tares; and that they, when once sown, will be but too apt to grow up and flourish of them-

* *Frangas citius, quam corrigas, quæ in pravum induruerunt.* QUINTILIAN. Instit. L. I. c. 3.

ſelves; and that too, without any watering or cultivating. For it is the great misfortune of the nature of man, that there is ſomewhat in the ſoil of his mind, that is but too apt to favour and cheriſh any kind of rank and noxious weeds, which may happen to find their way into it, and ſo encourage them to grow there and thrive. It is an obſervation of * a pious father, that "there is ſome kind of difficulty "in learning to be good and virtuous: but to "grow vicious and wicked is what is eaſily "and quickly learnt; and to be maſters of this "latter leſſon, men need not any tutor or ad-"viſer to inſtruct them, not any pattern or ex-"ample, to be laid before them, to follow."

3. They are aware, that the age of children is *the ætas improvida, the heedleſs and improvident age*, when they have had no experience of things, and can have but very little foreſight; and that ignorant and unwary perſons are in the greateſt danger of being led amiſs by the power and influence of evil examples. They are ſenſible, how apt the unſkilful, and thoſe, who have no rule, by which they are to govern themſelves, are to follow and imitate others, and to do what they ſee done by others; and that as the world conſiſts of two ſorts of people, one virtuous and reli-

* *Difficile eſt fieri bonum: facile & pronum eſt, eſſe malum; & hâc, ſine magiſtro, ſine exemplo, doctrinâ ſtatim imbuimur.* Arnoldus Carnotensis, in his treatiſe, *De Cardinalibus Chriſti operibus.*

gious; the other wicked and profane, the great likelihood will be, that they will rather follow the latter than the former; and this, because every one carries about him a corrupt nature, which he brought with him into the world, which will rather incline him one way than the other, that is, rather to yield to temptations, than to strive to get the better of them, and rather to gratify his lusts, than to give himself the trouble and uneasiness of attempting to subdue them.

4. THEY are sensible, that as Religion, which comprehends under it the knowledge and practice of every duty, that we owe to God, our neighbour, and ourselves, is a lesson of great importance to learn and be skill'd in, so is it very fit, we should be taught it in that part of our age, when we are most docile and tractable, when our parts are commonly quickest, our memories at their best, and our minds most disengag'd, and least encumber'd with other things. To this purpose says the prophet *Isaiah*, chap. xxviii. 9, 10. *Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept, line upon line*, and so on. *Josephus*, in his summary of the *Mosaick* laws, not only advises the same thing, but also gives a reason for it, which deserves our attention. * " Let children also,

* Μανθανέτωσαν δὲ καὶ οἱ παῖδες πρώτους τοὺς νόμους, μάθημα κάλλιστον, καὶ τῆς εὐδαιμονίας αἴτιον. JOSEPH. Antiq. Jud. L. IV. c. 8.

"*Jays be*, learn the laws, i. e. *of their Religion*, "for the very firſt thing they are taught, as the "very beſt leſſon they can poſſibly learn, and "which will be a foundation for making them "afterwards happy." And it is well known, that, if this golden opportunity is once loſt, the damage done us is irreparable, and that no other ſeaſon, ſo proper for this good work, can ever be expected afterwards.

5. BESIDES the opportunity of knowing their duty, they ſee, how great an advantage it muſt be to children to be kept in the early part of life under ſome kind of reſtraint, and to live under conſtant admonitions to practiſe it; and to have ſome body about them to inſpect their manners and behaviour, to obſerve the particular bent of their inclinations and tempers, to cheriſh in them and encourage all manner of good qualities, and to endeavour to reform in them every thing that ſhall be otherwiſe: and all this, that they may be uſed and accuſtomed to the practice as well as to the knowledge of Religion and Virtue.

UPON theſe and the like motives do parents, who are in better circumſtances of life, commonly think themſelves oblig'd to take care that their children be virtuouſly and religiouſly educated; and it is very commendable in them ſo to do.

TO all this it muſt be added, that the allwiſe God has not thought fit to leave parents at liberty in this matter, whether they will take due and proper care of the education of their chil-

children, or no. On the contrary he has ſtrongly bound it upon their conſciences, and plainly enerated them therewith. And this alone, were nothing elſe to be urg'd for it, is a ſufficient argument to convince us of the very great importance of it. Says God to the people of *Iſrael*, *Deut.* vi. 6, 7. *Theſe words which I command thee this day, thou ſhalt teach diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou liеſt down, and when thou riſeſt up.* And in the Epiſtle to the *Epheſians*, chap. vi. 4. *Fathers* are commanded to *bring up* their *children in the nurture and admonition of the Lord.*

AND a very great bleſſing it is to all, whoſe parents could procure them this advantage, to have had this care taken of them in their youth.

HAPPY are they, who have made their firſt entrance upon the affairs of life with ſome good degree of the knowledge of their Creator, and a ſenſe of their relation to him, and dependance upon him; who have never known what it was to live in an habit of utterly neglecting his worſhip, or of groſsly violating and diſregarding his laws. Happy, I ſay, are they, who, from their infancy and tendereſt years, have had their minds ſo fully taken up, and ſo well employ'd, with better things, that the great enemy of mankind has had, in a manner, but little advantage againſt them, and but few opportunities of poiſoning them with his wicked ſuggeſtions; who have been early furniſhed with a good preſervative

ſervative to keep them ſafe from the influence of evil examples, and the enticements of ſinners; and have had a rule to walk by, namely, the will of God, as they have learnt it from the Goſpel of *Chriſt*; and who, by the care that was taken of their firſt principles and earlieſt practices, were never left unhappily to themſelves, and in a way of living by chance, as it were, and at random; which is the moſt miſerable and deplorable ſtate and condition, that any man, in any part of his life whatſoever, can be ſuppos'd to fall into.

THESE are truly great benefits and advantages, and call for proportionable degrees of thankfulneſs, both to God and to their parents, from all who have been ſo happy, as to have enjoyed them.

AND if we have any zeal for the honour and glory of God, any concern for the welfare of our own ſpecies, any tenderneſs for our fellow *Chriſtians*, we cannot help wiſhing, that the benefits of a good education were extended to all mankind, and that all that ſtand in need of it, that is, every individual perſon, who is born into the world, ſhould have this want ſupplied; and, in ſhort, that there ſhould be no ſuch thing, in a *Chriſtian* country, as a ſingle untutor'd child, ever known, or ſo much as heard of, amongſt us.

WITH regard to the poorer part of mankind there is one thing, in particular, which does, as I apprehend, well deſerve to be conſider'd, and that is this. There are certain *Chriſtian*

tian graces and virtuous practices, that all men whatſoever are bound to endeavour to attain to, in whatſoever rank of life they be, whether they be high or low, rich or poor. Thus it is the duty of every man, and no condition of life excuſes him from it, to be religious and conſcientious, to be chaſte, and ſober, and temperate in his perſon, to be juſt and honeſt in all his dealings, to be true and faithful to ſuch truſts, as may be repos'd in him, to be quiet and peaceable, to be meek and humble, modeſt and patient, and contented, and the like. And it is not to be ſuppos'd, that, in order to their being what they ſhould be in theſe reſpects, people in better circumſtances of life have need that the principles of their duty, and the motives to it, ſhould be ſtrongly riveted and inculcated in their minds in the early years of life, and that ſome pains ſhould be taken with them, to frame and model them aright; and yet that the poorer part of mankind have no occaſion for any ſuch framing or modelling at all. No. Alas! the matter is quite otherwiſe. The general depravity of human nature, of which all the deſcendants of *Adam* are but too much partakers, and the unhappy bias of their minds towards evil, is the ſame in both, and is common to both ſorts; and there is every whit as much danger, that perſons altogether untutor'd and undiſciplin'd ſhould go aſtray from their duty, in one caſe as in the other. And then indeed wretched, very wretched is the fate of the poor, and more to be lamented

mented than, whilſt we ſometimes ſee and pity amongſt them, their pale and wan looks, and their almoſt naked, and but half-nouriſh'd bodies, if there be no kind of help, not any remedy, for this.

SURELY therefore when children come into the world under theſe unhappy circumſtances, that this beſt of good offices cannot poſſibly be done them by their own parents, how can it be otherwiſe, but that the charitable work of thoſe who make proviſion for the well educating of the poor muſt be highly acceptable to God, who is himſelf a being of infinite goodneſs, *whoſe mercy is over all his works, who careth for* all of *us*, by whom *the hairs of our head are all numbred*, and who, tho' *he be mighty* himſelf, yet *deſpiſeth not any*, and has plainly declar'd it to be *his will, that none of theſe little ones ſhould periſh*? How can it, I ſay, be otherwiſe, than that God muſt be ſuppos'd to look down from heaven, and behold with pleaſure the good offices that are done to their brethren by thoſe friends of mankind, whom we may truly call ſo, who, upon ſuch occaſions as theſe, do not think it below them to condeſcend to ſtep themſelves into the places of the parents of ſuch children; and do not think it too much to take the matter into their own hands, rather than ſuffer, that ſo uſeful and neceſſary an act of kindneſs to poor children ſhould be left undone?

AND the excellence of this kind of charity will yet more plainly appear, if we will but conſider

consider the persons, who are the objects of it, in the *two* following lights; namely, as they are related to this present world, and are to pass some of their time here; and as besides this, they are also related, on the account of their being *Christians*, to another world.

SUPPOSE then, in the *first* place, that we view them in the *former* light, it cannot be an indifferent thing to a mind that is truly charitable, in what manner they pass the time of their sojourning here; whether they take such courses, as will tend to their well-being in this world, or whether they enter into such ways and habits, as can only lead to misery and ruin; whether they be fitted and qualified to learn some useful trade or business, to which they are to be handed, as it were, by this education, and so be enabled to provide for themselves a creditable and comfortable subsistence, or whether they be in the ready road to pass their lives in contempt and infamy, and in extream want and poverty; whether they turn themselves to labour and industry, in some honest employment, and so become helpful to themselves, and useful to the publick, or whether they prove, as it is in the proverb, *nec sibi nec alteri*, *neither friends to themselves, nor indeed to any body else*, but become, on the contrary, the very burdens and nuisances of the community, to which they belong.

AND for this reason, we cannot be too solicitous, that proper measures should be taken with them, in their earliest years, to secure and

guard them against the fatal consequences of running, in the beginning of life, into licentiousness and vice, and of indulging themselves in sloth and idleness, the taking this timely care of them being the most likely method to prevent their being afterwards surprized into misery, and to hinder excessive *poverty*, with the train of evils that commonly attend it, from *coming upon* them, as an enemy they cannot cope with or resist, and, to use the wise man's expression, *as an armed man*.

THE evils, however, which they may meet with in this life, are but temporary ones. But if we consider them also in the *other* view, as persons, to whom at the same time this life is but a state of trial, and who are but sojourners here, only as *strangers and pilgrims*, and who are sent into this world, in order to be prepar'd for a better, and that a matter of no less consequence than an eternity of bliss or misery depends on their conduct and demeanour here; how desirous should we be, that the first thing, they are instructed in, should be that kind of knowledge, which *will make* them *wise unto salvation*, and that they should be put betimes into the way and method of attaining to that frame and temper of mind, which only can qualify them for heaven, and of arriving to that holiness, *without which no man shall see the Lord*? And what pity is it, that a mind capable of the sublime and heavenly pleasures of Religion, of knowing and loving God, of being adorn'd with all the graces and virtues of

a diſciple of *Chriſt*, in a word, of becoming, like other pious and holy ſouls, a temple for the great God of heaven and earth to have delight in, and to reſide and dwell in; what pity, I ſay, is it, that ſuch a mind as this, for want of a little care and culture on our part, ſhould be ſo far degraded, as to be wretchedly ſunk in vice and folly, ſhould be *the hold of every foul ſpirit, a cage of unclean birds*, and the conſtant ſcene of impure and wicked imaginations; and, in ſhort, that it ſhould devote itſelf, in effect, to the ſervice, the ſlavery I ſhould rather call it, and drudgery of ſin and Satan, and ſo miſs of that happineſs both here and hereafter, of which it is undoubtedly capable, and for which by its Maker it was originally form'd and deſign'd?

FOR this reaſon a good and charitable perſon would not think it much to take ſome pains, and to be at ſome expence, if he could but be thereby the happy occaſion of preventing ſo great a miſery as this. And had we done this very good office but to any one of the children of our poor brethren, tho' it were but to one, and no more; and could we tell our ſelves that we had been the means of reſcuing and preſerving but a ſingle perſon from deſtruction, by interpoſing ſeaſonably, and ſaving him, as it were *a firebrand plucked out of the fire*, even this would undoubtedly be a matter, that we ſhould ever reflect upon with great comfort and ſatisfaction.

But what is this in comparison of the far greater pleasure, that must arise in our minds from a sense of our being instrumental in the preserving of many? How much better is it still, that our care and concern for the good and welfare of young persons should be extended to great numbers of them, and that none of them who live within our reach and neighbourhood, and whom we know to stand in need of our help, should ever go without it?

And here one sees the excellence and usefulness of the several charity-schools that have been set up, of late years, both in these great cities, and in all parts of this kingdom, by which so well judg'd a provision is made for this purpose. It is no small recommendation of the scheme of this charity, and shows the wisdom of it, that the present method of doing it, by contributions and a joint stock, opens a way to all persons who are in a condition of being in any degree kind and helpful to others, to be assisting to this very good work, and to entitle themselves to a share in the pleasure and satisfaction which arises from it. This it is, that has so greatly enlarg'd the bottom of this charity, and has made it to extend to so many young persons of both sexes, who, both here and in other places, are actually partaking of the great benefits and advantages thereof at this day.

And as, on the present footing, persons piously dispos'd need not be deterr'd from joining in this charity, by reason of the too great

expence

expence they muſt be at ſo to do, ſo neither need they be apprehenſive that their doing ſo will take up too much of their time, or prove too great an avocation to them from their other concerns. For as to the care and trouble belonging to the carrying on of this good work, the body, in general, of the contributors and benefactors are very kindly eas'd of all this by the very commendable zeal of ſuch worthy perſons, who, in the ſeveral places where theſe ſchools are eſtabliſh'd, have generouſly charg'd themſelves with the direction and management of them; and have taken, in a manner, into their particular patronage and protection theſe little ſeminaries, as I may call them, of Religion and Virtue. It is indeed an argument of a very laudable concern for the cauſe of Religion and Virtue, when perſons of character and fortune will onerate themſelves with a charge of this kind, and will make it a buſineſs of their own to look after ſuch places, and to inſpect from time to time the manners and behaviour, in them, both of the children and their teachers. Nothing can be more likely than this, to give all men a reaſonable hope, that the great ends of the inſtitution of theſe ſchools, *viz.* the bringing up ſo many perſons, as are there educated, to be good neighbours, good ſubjects, and good *Chriſtians*, will effectually be obtain'd. Nor can any more probable method be thought of, to keep all manner of abuſes out of ſuch places, and to preſerve them, which I mention as a point of conſidera-

ble

ble importance to them, in credit, and reputation, and in the good opinion of mankind, I mean, of the wise, and sober, and religious part of the world. For should they at any time be causelessly decried and spoken against by some, that is a misfortune which is well known to attend sometimes on other designs, as well as this, which, notwithstanding all that, are undoubtedly very good ones; and there is no help for it. But to be in credit, and reputation, and to be well thought of by wise and good men, is the very life and soul of all such undertakings, as the schools, which I am now speaking of. Not only their flourishing and well-being, but their very being itself will be in danger, whenever that, which is their main prop and support, and that, which chiefly makes them friends, their good character, which I hope will never be the case, shall once begin to fail. This therefore is an evil, against which we cannot be too much upon our guard.

How much this particular charity thrives and prospers amongst us at this day, how many kind friends and encouragers it meets with among the inhabitants of these great and populous cities, and how much honour is reflected thereby upon those who have the direction and management of it in this part of the kingdom, we may, with much satisfaction, collect from the very large and numerous appearance of so many young children, as we see here assembled at this time; all of them decently apparell'd, and all of them training up to Religion and

Virtue.

Virtue. And if the benefits and advantages of a good and religious education be really so great, as I have been representing them, in this discourse; if it truly has that natural tendency to promote the glory of God, and the happiness of man; what a great pleasure must it be to all of us here present to think and reflect with ourselves, how many persons both here and in other parts of these kingdoms, who had there been no such charity as this subsisting, might perhaps, at this very time, have been in a way of miscarrying, and of neglecting both God and themselves, are now, as we may comfortably assure ourselves, actually walking in those paths, which, if they continue in them, and depart not from them, will naturally lead and conduct them to happiness, both in this life, and in the next?

LET all those therefore, into whose hearts God has put it to support, and further, and countenance the business of rightly educating of the children of the poor, which is the particular affair that brings us together at this time, encourage themselves with this weighty and interesting consideration, that they are engag'd in a very kind and charitable work, a work full of benefits and advantages to these poor children, and consequently in a work, *with which*, agreeably to the doctrine of the text, we may fully assure ourselves, that *God is well pleased.*

AND what greater encouragement, to continue, and persevere, and abound in it, can we possibly have than this?

FOR

FOR, Is it *pleasing God?* Why, Then is it pleasing *him*, upon whom all of us depend for life, and health, and happiness, from whom we have receiv'd every good thing we enjoy, and whom in gratitude, we are bound to study to please, and to whom it is plainly our greatest and most important interest to render ourselves acceptable. Is it *pleasing God?* Then is it pleasing *him*, on whom the welfare and prosperity, not only of particular persons, but of families, of communities, of cities, of states, and kingdoms, does entirely and absolutely depend; and who has declared in his word, that *those that honour him, he will honour*; and of whom we may be well assur'd, God himself having also told us, that *he is not unrighteous to forget* our *work and labour of love, which* we *have shewed towards his name, in that* we *have ministred to the saints*, that is, to our fellow *Christians, and yet do minister.*

THE END.

AN

ACCOUNT

OF THE

SOCIETY

FOR PROMOTING

Christian Knowledge.

LONDON:

Printed by M. DOWNING, in *Bartholomew-Close.*

M.DCC.XXXIX.

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AN

ACCOUNT

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SOCIETY *for* PROMOTING CHRISTIAN KNOWLEDGE.

THE *Society for Promoting Chriſtian Knowledge* having been many Years engaged in carrying on ſuch Deſigns as they judged might promote the Intereſts of true Religion, and the Honour of Almighty GOD, and which by his Bleſſing have in a great Meaſure anſwer'd thoſe Ends; but finding that ſuch their Deſigns are not ſo generally known as they could wiſh, and conſequently not ſo much encouraged as they preſume they would be, when further known; they therefore publiſh this Account of them: and have alſo reſolved to communicate to the

Publick, from year to year, their Proceedings, and the State of their Affairs.

THE SOCIETY conſiſt partly of *SUBSCRIBING* or *RESIDING*, and partly of *CORRESPONDING* Members. The former give their Advice and Attendance, with ſuch certain Annual Contributions as every one thinks proper: The latter are ſuch Perſons in *Great Britain* and *Ireland*, and other Proteſtant Countries, as are choſen to correſpond with the Society, on purpoſe to acquaint them, from time to time, with the State of Religion in their Neighbourhood; to ſuggeſt ſuch Methods of doing Good as occur to them; to diſtribute Bibles, with ſuch Religious as well as uſeful Books, as are from time to time approv'd of, and recommended by the Society; and to remit occaſional Benefactions, which they themſelves are pleaſed to contribute, or collect from well-diſpoſed Chriſtians.

BUT for the better Underſtanding the Nature and Deſigns of this Society, it is thought convenient to premiſe a ſhort Narrative of its Riſe and Progreſs. —— It was about the latter End of the Year 1698. that a few Gentlemen form'd themſelves into a *Voluntary Society*; and as ſuch they with Unanimity and Zeal, went on together in promoting the real and practical Knowledge of true Religion, by ſuch Methods as appear'd to them, from time to time, to be moſt conducive to that End, till towards the Concluſion of the Year 1701; when, at their Inſtance, a Charter was obtained from King WILLIAM III. whereby all the

Anno 1698. The Original of the *Society*.

1701.

the then Subscribing Members of this Society, with other Persons of Distinction in Church and State, were Incorporated for the better carrying on that Branch of their Designs which related to the *Plantations, Colonies*, and *Factories beyond the Seas, belonging to the Kingdom of* England; from which time that excellent Work has, by the Divine Blessing, been successfully conducted by that Corporation.

Of the *Incorporated Society for Propagation of the Gospel in Foreign Parts.*

BUT their Charter being limited to *foreign Parts*, and the Business of that Corporation being hitherto confin'd to the British Plantations in *America*; most of the Original Members of our *Voluntary Society*, still continued to carry on, in that Capacity, their more extensive Designs for advancing the Honour of GOD, and the Good of Mankind, by promoting Christian Knowledge, both at Home and in other Parts of the World, by the best Methods that should offer. They are therefore a Society distinct from the *Corporation*, and known by the Name of *the Society for Promoting Christian Knowledge.*

The Incorporated Society being limited to the *British Plantations*, the Original Members continue as a *Voluntary Society.*

THEIR Principal Methods were the same as they had been before. The FIRST, to procure and encourage the erecting of CHARITY-SCHOOLS, in all Parts of the Kingdom; and that those Schools might answer the true Purposes for which they were erected, the Society has not been wanting in their Correspondence (with such of their Members, as have been concern'd in their Support and Management) to recommend at all Times, that, together with

Charity-Schools erected.

Religious and Uſeful Inſtructions, Care ſhould be taken, and all proper Means uſed to inure the Children of the Poor to Induſtry and Labour, ſo that they may become good Chriſtians, loyal, and uſeful Subjects: and be willing, as well as fit to be employ'd, not only in Trades or Services, but alſo in Huſbandry or any other Buſineſs, that ſhall be thought of moſt Uſe and Benefit to the Publick. With theſe Views the Society printed and diſperſed ſuch a Set of Rules for the good Order and Government of theſe Schools, as had been approved of by the Archbiſhops and Biſhops, who directed, that the ſame ſhould be obſerved within their reſpective Dioceſes; but what Care they have taken, and what they have done in theſe Particulars, will appear from N°. I. in the *Appendix*.

Bibles, Prayer-Books, &c. diſperſed.

ANOTHER Method was to diſperſe, both at Home and Abroad, Bibles, Prayer-Books, and divers ſorts of Religious Tracts; and accordingly they have, by the Aſſiſtance of their Members diſpers'd ſeveral Hundred Thouſands of them, in ſuch manner and in ſuch Places, as they have reaſon to hope has tended to the great Increaſe of the Knowledge and Practice of our Holy Religion. Theſe Books and Tracts (of which there is a Catalogue in the *Appendix* N°. II.) are to be had by their own Members on the following Terms: Such as are Bound, at the prime Coſt in Sheets; what are not Bound, at half the prime Coſt; the *Society* defraying the Expence of the other Half, as alſo

that

that of Binding, in the former Article, out of their own Fund.

THESE are the General Designs of this Society: and though their certain Income towards supporting them be but small, yet they have hitherto been enabled by their own Annual Subscriptions, and the Legacies or other casual Benefactions of well-disposed Persons to raise a Fund sufficient to carry them on successfully from year to year at a very considerable Expence: And they still trust to the Blessing of GOD, and the Zeal of their Members, that such good Works shall never fail to prosper in their Hands, for want of Liberal Supplies from Charitable Christians.

BESIDE these General Designs, the *Society* undertook in the Year 1710. the Management of such Charities as were, or should be put into their Hands, for the Support and Enlargement of the PROTESTANT MISSION, then maintained by the King of *Denmark* at *Tranquebar* in the EAST-INDIES, for the Conversion of the Heathen in those Parts. Accordingly they, from time to time, assisted the Missionaries there with *Money*, a *Printing Press*, *Paper*, and other Necessaries (as they were enabled) till the Year 1728. when, upon a Proposal made by the Reverend Mr. *Schultze*, one of the *Danish* Missionaries, to remove to *Fort St. George*, and there begin a new Mission, for the Conversion of the Heathen at *Madras*, the Society engaged for the Support of the same, tho' at an Expence that did then far exceed their Ability, trusting to the Goodness and Blessing of Almighty

1710.

Protestant Mission to *East-India*, at *Tranquebar*.

At *Madras*.

mighty GOD: which Expence has been ſince greatly increaſed by the Addition of two Miſſionaries; and will be more by ſuch extraordinary Charges, as muſt neceſſarily attend the Enlargement of the Miſſion to *Cudulore* near *Fort St. David*, (another Engliſh Settlement) which has been ſince made by the Society. However, the Society chearfully rely upon the ſame Wiſe and Gracious Providence, which has hitherto wonderfully proſper'd this, and all other their Undertakings, to raiſe up ſuch a true Chriſtian Spirit, as will abundantly ſupply whatever Money ſhall be wanting to carry on ſo Pious and Glorious a Deſign, as that of enlarging the Kingdom of *Jeſus Chriſt* upon Earth. See N°. III. in the *Appendix*.

At *Cudulore*.

1720. In the Year 1720, the Society extended their Regard to the *Greek* Church in *Paleſtine*, *Syria*, *Meſopotamia*, *Arabia*, and *Egypt*. To this End they publiſhed Propoſals for Printing here, with a new Set of Types, the *New Teſtament*, and *Pſalter*, in *Arabick*: and were enabled, by the Bleſſing of God, on the Recommendation of the Biſhops, joined to the Charity and Zeal of their own Members, to procure an Edition of above 6000 *Pſalters*, and 10000 *Teſtaments*, as alſo of 5000 *Catechetical Inſtructions*, with an *Abridgment of the Hiſtory of the Bible* annexed; at ſo large an Expence as the Sum of 2976 *l.* 1 *s.* 6½ *d.* to which His late Majeſty was a bountiful Contributor, by a gracious Benefaction of *Five Hundred Pounds*; 5638 Pſalters, 2652 New Teſtaments, and 2190 *Catechetical Inſtructions*, with

New Teſtaments, *Pſalters*, *Catechiſms*, and *Abridgment of the Hiſtory of the Bible*, printed in *Arabick*

with the *Abridgment* aforesaid, have been already sent to those Parts; or into *Persia*, by means of their Correspondents in *Russia*, which were most thankfully received; and the rest are reserved to be sent as Occasion shall offer.

THE Society having had the Pleasure to see the Success of the Endeavours used in many Towns and Villages, for employing the Poor and their Children, by setting up WORKHOUSES; They (that nothing might be wanting to encourage the Prosecution of so useful a Design) did in the Year 1725, cause a Collection of the best Accounts of such Work-houses to be published; which was reprinted, with very large Additions, in 1733. and is now dispersed upon the usual Terms of the Society, in order to recommend so good a Design throughout the Kingdom: and that in them particular Regard should be had to such an Education of Children, as might by making them good Christians, be the most effectual Means to make them useful to their Country, truly happy in the Life that now is, and in that which is to come. 1725. *Work-Houses* recommended.

IN the Beginning of the Year 1732. the Society, when they heard the melancholy Account of the Sufferings of the Protestants in *Saltzburg*, (having first obtained His Majesty's Leave) resolv'd upon doing all that lay in their Power to raise Collections for their persecuted Brethren. To this End, in *June* the same Year, they published, *An Account of the Sufferings of the persecuted Protestants in the Archbishoprick of* Saltzburg, *&c.* and afterwards published, 1732. *Saltzburg* Exiles relieved.

liſhed, *A further Account of their Sufferings*, &c. with an *Extract of the Journals of M.* Von Reck, *the Commiſſary of the firſt Tranſport of* Saltzburgers *to* Georgia; *and of the Miniſters that accompanied them thither*, 1733. Theſe *Accounts* being enforced by the generous Example of many Noble and Honourable Perſons, as alſo by liberal Contributions, and earneſt Exhortations from the Right Reverend the Biſhops, and their Clergy; had, through GOD's Bleſſing, ſo good an Effect upon the Minds of charitable and well diſpoſed Chriſtians of every Rank and Denomination, that the Society (beſides making many large Remittances to *Germany*) have been enabled to ſend over to the *Engliſh* Colony in *Georgia*, in the Years 1733, 1734, and 1735, Three Tranſports, conſiſting of more than one Hundred and Fifty Proteſtant Emigrants from *Saltzburg*; who, with Two Miſſionaries and a School-maſter, are ſettled by themſelves at *Ebenezer*; where Lands are aſſigned to them by the Truſtees for Eſtabliſhing the ſaid Colony: And the Society are inform'd by Letters of the 15th of *March*, 1738-9. that they are well pleaſed with the Healthineſs of the Climate, and the Fruitfulneſs of their Plantations.

THE great Expence of theſe Tranſports, and the many extraordinary Charges that have been neceſſary for the Support and Encouragement of this infant Settlement; together with 100 *l.* a Year as a Salary for their Two Miſſionaries and Schoolmaſter, have ſo far reduced the Charities belonging to this Branch of the

Society's

Society's Designs, that they have not now remaining in their Hands above the Sum of 55 *l.* 7 *s.* 3 *d.* to answer any future Wants and Contingencies; excepting 2500 *l.* New South Sea Annuities, which have been purchased as a ſtanding Fund for paying the aforeſaid Annual Salary to the Miſſionaries and Schoolmaſter, till ſome certain and ſettled Proviſion can be made for them in *Georgia*. But for Particulars the Society refer themſelves to their Books of Receipts and Diſburſements on this Account, which may be inſpected *gratis* by any Perſon calling on their Secretary, at their Houſe in *Bartlett's Buildings, London*; of which, two Extracts have been already publiſhed, and diſperſed among the Benefactors to this excellent Charity, with the Thanks of the Society, and their Prayers that GOD would eternally reward ſo great and ſeaſonable an Inſtance of Chriſtian Beneficence, as had been miniſtred on this Occaſion to perſecuted *Proteſtants*, when driven out of their native Country, under the moſt pitiable Circumſtances of Diſtreſs: But before concluding this *general* Account, it may not be improper to mention two very conſiderable and ſtanding Benefactions to this Society.

1. THE one is, a moſt generous *Legacy* of *Four Thouſand* Pounds, which was left to them by Mrs. *Elizabeth Palmer* in 1728, and is ſtill preſerved entire in the *Publick Funds*; the Intereſt of it only being from Year to Year applied to ſuch Branches of their Deſigns as moſt need it.

Mrs. Palmer's Legacy of 4000 *l.* in 1728.

The Gifts of a Gentleman of *Kent*.

1734.

2. THE other is a free Gift in the Year 1734. by a Gentleman of *Kent*, now living, but deſiring to be unknown, who having conſidered the good Effects of forming Religious Societies in divers Parts of the Kingdom, and that the Diſtribution of pious Books will, with God's Bleſſing, cultivate a Senſe of Religion among Perſons of all Ages, and being deſirous to lay a Foundation for encouraging ſuch laudable Inſtitutions, in all time to come; executed a Conveyance by Leaſe and Releaſe, of Ten Acres of Land in *Romney Marſh* in *Kent*, to Five Members of the Society for Promoting Chriſtian Knowledge, their Heirs and Aſſigns for ever, and alſo tranſferr'd to the ſame Gentlemen, 1050 *l.* New *South Sea Annuities*, to be veſted in a Purchaſe of Freehold Land, as ſoon as may be, the better to perpetuate the Truſts declared by another Deed executed by the ſaid Benefactor towards defraying the Expence of diſtributing *Bibles*, *New Teſtaments*, and other Religious Books, as the Society ſhall direct, ſubject to the Payment of a clear Annuity of 40 *Pounds* during his own Life: and after his Death to a like Annuity of 15 *Pounds*, on certain Conditions, to a Relation, (if living) of the ſaid Benefactor.

1737.

THE ſame Gentleman did alſo in the Year 1737 execute another Deed to the Five Members abovementioned, for conveying to them, their Heirs and Aſſigns for ever, Eighty Pounds New *South Sea Annuities*; the Dividends whereof are to be laid out from time to time (at the Direction of the Society) in Books for propagating the Chriſtian Religion in the *Eaſt-Indies*,

Indies, or other Parts of the World; which *Annuity Stock* is alſo to be veſted, as ſoon as may be, in a Purchaſe of *Freehold* Land, the better to perpetuate the Truſt.

THESE are the *general* Deſigns, wherein the Society are at preſent engaged; the *particular* State will be publiſhed every Year; and what it was at their laſt Audit may be ſeen in the Appendix, N°. IV.

THE proper FORM by which any Benefaction may be given to the Deſigns of the Society, to prevent any Doubt or Miſtake, is as follows:

ITEM, *I* A. B. *do hereby give and bequeath unto* C. D. *of* *and* E. F. *of* *the Sum of* *upon Truſt, and to the Intent that they, or either of them, do pay the ſame to the Treaſurer or Treaſurers for the Time being, of a Voluntary Society, commonly called or known by the Name of*, The Society for Promoting Chriſtian Knowledge, *which firſt met about the latter end of the Year* 1698. *and now do, or lately did, hold their Weekly Meetings at their Houſe in* Bartlett's Buildings, Holborn: *Which ſaid Sum of* *I deſire may be applied towards carrying on the Charitable Deſigns of the ſaid Society.*

N. B. If the Benefactor is pleaſed to reſtrain his Charity to any particular Branch of the SOCIETY's Deſigns, he may add, either *in Great Britain, Paleſtine*, or the *Eaſt-Indies*.

The Treasurers *of this Society.*

THE Reverend Dr. *Denne*, Archdeacon of *Rochester*, and Rector of St. *Mary Lambeth*, is Treasurer for all *Benefactions* to the Designs of the Society in general: And to the *Arabick* Impressions of the *New Testament* and *Psalter*.

William Tillard, Esq; in *Spital Square*, is Treasurer for all *Quarterly Subscriptions*, and also for all *Remittances* for *Packets* of Books sent to any Members.

Benjamin Hoare, Esq; in *Fleetstreet*, is Treasurer for all *Benefactions* to the *Protestant Mission* in the *East-Indies*.

Letters may be Directed to H. Newman, *their Secretary, in* Bartlett's Buildings, Holborn.

APPENDIX.

N°. I.

THAT the Charity-Schools, might anſwer the true Purpoſe for which they were erected, this Society have, in their *Circular Letters* to their Correſpondents, recommended, That, with their Inſtructions in Religion and Piety, they ſhould join all proper Methods of inuring the Children to *Labour* and *Induſtry*; and in their Circular Letter *A. D.* 1712, they have theſe Words:

Circular Letter 1712.

" And becauſe ſome have apprehended, that " the placing ſo many of them out Appren- " tices to Manual Trades, as is now generally " done, may occaſion, in Time, a Want of " Servants, eſpecially in Huſbandry; the So- " ciety recommend it to your Conſideration, " whether the bringing up the Children to Huſ- " bandry, or putting them out to Services in ſo- " ber Families, may not be more uſeful to the " Publick, and no leſs beneficial to themſelves.

In the Year 1719, they recommended the ſame Thing to their Correſpondents, in the following Words.

1719.

" Next

" NEXT to improving the Minds of the " Poor in all neceſſary Chriſtian Knowledge, " the Society have deſired, and do again ear- " neſtly intreat all their Correſpondents, to uſe " their utmoſt Endeavours to get ſome kind " of Labour added to the Inſtruction, given " to Children in the Charity-Schools; as *Hus-* " *bandry* in any of its Branches, *Spinning*, " *Sewing*, *Knitting*, or any other uſeful Em- " ployment; to which the particular Manu- " factures of their reſpective Countries may " lead them: This will bring them to an Ha- " bit of Induſtry, as well as prepare them for " the Buſineſs by which they are afterwards " to ſubſiſt in the World, and effectually ob- " viate an Objection againſt the Charity- " Schools, that they tend to take poor Chil- " dren off from thoſe ſervile Offices which " are neceſſary in all Communities, and for " which the wiſe Governor of the World has " by his Providence deſigned them.

Circular Letter 1720.

" THE beſt means of employing the Poor, " has always had a Share in the Thoughts of " the wiſeſt Men in this Kingdom; and the " preſent State of Affairs, with reſpect to our " Trade, ſeems to require a Continuance of " your Care and Application, to promote thoſe " Employments among the Children educated " in Charity-Schools, which may be moſt for " the Service of the Publick; ſo that beſide " *Reading*, *Writing*, and *Arithmetick*, and in- " ſtructing them in the Principles, and Rules " of our holy Religion, they ought alſo to " be inured to ſome ſort of profitable *Labour* " or *Buſineſs*.

" IT

" It has been obſerved by a worthy Corre-
" ſponding Member, that where, in the want
" of other Labour, the Children in the Coun-
" try go a Mile or two to School, even that
" has contributed to make them robuſt and
" active; and that *Gardening*, *Plowing*, *Har-*
" *rowing*, or other ſervile Labour every other
" Day for their Parents, has been no Prejudice
" to their Progreſs in Learning. Circular Letter 1722.

" 'Tis not eaſy to preſcribe ſuch an Em-
" ploy as would ſuit all Parts of the Kingdom;
" and therefore it muſt be left to the Pru-
" dence of thoſe who are intruſted with the
" Management of Charity-Schools, to chuſe
" ſuch Employments for the Children, as they
" ſhall judge to be moſt practicable in their
" reſpective Places; and if any in your Neigh-
" bourhood have been ſo happy as to fall into
" a proper Method for employing poor Chil-
" dren, you are deſired to ſignify it in as parti-
" cular a manner as you can; that when the
" Society are furniſhed with a greater Variety
" of ſuch Methods, they may be communi-
" cated to the Publick for general Practice.

" And tho' the Manner of employing the
" Poor, may, at firſt, be attended with ſome 1725.
" Difficulty, by reaſon of the Variety of Ma-
" nufactures in the Kingdom, and the Mate-
" rials neceſſary for them, which all Places
" do not equally afford; yet wherever an At-
" tempt has been made (tho' by Means per-
" haps at firſt not appearing very probable) it
" has ſeldom failed of producing ſome good
" Effect: for notwithſtanding the Produce of
" the Manufactures, wherein the Poor are em-

" ployed,

" ployed, ſhould happen to be but ſmall, yet if
" they are kept from Idleneſs and Beggary, and
" inured to a ſober and induſtrious way of Liv-
" ing, the good Effects thereof, as well to them-
" ſelves as to the Publick, will fully compenſate
" all the Pains that ſhall be taken therein."

Circular Letter 1729.

" THE general Uſefulneſs of *Husbandry* to
" this Nation, the real Want there has been
" of Perſons to be employed in it, and the
" Mortality that has lately happened in many
" Counties, eſpecially among the lower and
" more laborious ſort of People, are, in the
" Opinion of the Society, all of them, very
" good Reaſons to engage their Members to
" uſe their utmoſt Endeavours that poor Chil-
" dren may be bound out *Apprentices* to that
" Buſineſs; which would ſilence one of the
" moſt popular Clamours that has been raiſed
" againſt Charity-Schools. This Concern there-
" fore, which ſo nearly affects the common In-
" tereſt of our Country, is particularly recom-
" mended by the Society to all their Members."

FROM theſe *Extracts* it will appear, how careful this Society has always been to obviate the common Objections made againſt the Charity-Schools, that they only breed up Children in Idleneſs and Pride; and it muſt not be omitted, that as early as the Year 1712. they particularly recommended, " That however
" theſe Children are diſpos'd of, it will be ve-
" ry neceſſary beforehand to teach them that
" great Leſſon of *true Humility*, which our
" Saviour has preſcribed to all that will be his
" Diſciples; leſt the Advantages they receive
" from a pious Education, ſhould incline them

" to

" to put too great a Value upon themſelves;
" and therefore that the Maſters be often put
" in Mind of guarding the Children under their
" Care, as much as poſſible, againſt ſuch dan-
" gerous Conceits; and in order thereunto, to
" inſtruct them very carefully in the Duties
" of Servants, and Submiſſion to Superiors.

AND knowing that it is of the higheſt Importance to the Welfare of the Charity-Schools, to remove all Occaſion of Complaint againſt them, as Nurſeries of *Diſaffection* to the Government, They acquainted their Members in Town and Country, " That his Grace the Arch-
" biſhop of *Canterbury* having heard ſome
" Complaints againſt the Conduct of certain
" Teachers in theſe Schools, on this Head, did,
" in 1716, write a Letter to the Truſtees of the
" Schools, in and about *London*, earneſtly ex-
" horting them *rigorouſly to animadvert upon*
" *all, whether Children or Teachers, who either*
" *appear, or ſuffer them to appear at any time*
" *in publick, to affront the Government, and bear*
" *a Part in thoſe Tumults and Riots, which are*
" *ſo great a Scandal, as well as Prejudice, to*
" *the good Order and Peace of the Realm. And*
" *likewiſe, if there be any Catechiſms or Inſti-*
" *tutions taught in any of theſe Schools, that*
" *meddle with political or party Principles, that*
" *they ought immediately to be thrown aſide, as*
" *pernicious to the original Deſign of theſe pious*
" *Nurſeries.*

SOME time after this, his Grace, in a particular manner, recommended it to the Truſtees of the Charity-Schools in and about *London*;

" To require all the Maſters and Miſtreſſes, " under their Direction, not only to take the " Oaths to the Government before their Ad- " miſſion, but at the Time of their Admiſſion " to ſubſcribe to ſome ſuch ſolemn Promiſe, " or Declaration, as the following, *viz. That* " *they do heartily acknowledge His Majeſty King* " GEORGE, *to be the only lawful and right-* " *ful King of theſe Realms; and will to the* " *utmoſt of their Power, educate the Children* " *committed to their Charge, in a true Senſe* " *of their Duty to him as ſuch; That they will* " *not by any Words or Actions, do any thing* " *whereby to leſſen their Eſteem of, or their Obe-* " *dience to the preſent Government. That up-* " *on all publick Days, when their Children may* " *be likely to appear among any diſorderly Per-* " *ſons, they will do their beſt to keep them in, and* " *ſeverely puniſh them, if they ſhall hear of their* " *running into any Tumults, or publick Meetings,* " *contrary to the good Order of ſuch Schools and* " *Scholars.*

SEVERAL other Prelates have earneſtly preſſed the like Exhortations, in their Sermons at the Anniverſary Meetings of the Charity-Schools, as well as on other Occaſions; and the Society think it incumbent on them to uſe all their Intereſt to procure a general Conformity to his Grace's, and their Lordſhips Sentiments in this Matter, as of the laſt Importance to the Welfare of the Charity-Schools; and therefore intreat all their Correſpondents to do their utmoſt to remove all Occaſions of Complaint, as they value the Proſperity of theſe Schools.

An

An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, *April* 1739.

This Mark * denotes *Schools of which an Account hath been this Year sent to the Publisher, and which generally attend the Anniversary Meeting.*

C. signifies Cloath'd. | *M.* Maintained.
pt. Cl. part Cloathed. | *W.* Set to Work.

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea.	Boys put out since setting up of the School to Services, or taken out by friends.	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends.	No. of Children educated in the Schools, including those now in them.
*ST. Andrew Holborn, erected 1699. *C.*	1	80	—	149 Sea 27	2	—	—	458
*In the same Parish, 1700. *C.*	1	—	71	—	—	—	261	332
*In the same Parish, for Teaching Navigation to 40 Children gratis, Elected out of 8 Charity Schools, on *Mondays*, *Wednesdays*, and *Fridays*; from whence 129 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools	1							
*St. Anne Aldersgate 1709. *C.*	2	30	20	64 Sea 1	80	29	62	288
St. Anne Blackfryars, set up 1705 supported by Endowment. *C.*	2	40	30	29	—	—	—	99
*St. Ann Westminster 1688 *C.*	1	52	—	247	70	—	—	369
*In the same Parish 1688. *C.*	1	—	52	—	—	41	88	181
* St. Bartholomew the Great, for Boys 1717. and for Girls 1727. *Pt. C.*	2	26	16	51 Sea 4 61	38	— 4	27	170
* Billingsgate Ward 1714. *C.*	1	40	—	4 Sea 4	18	—	—	123
* St. Botolph Aldersgate, 1702. *C.*	1	50	—	311 Sea 1	18	—	—	500
* In the same Parish *C.*	1	—	50	—	—	12	147	209
St. Botolph Aldgate *within* For Boys set up 1698. and for Girls 1710. *C.*	2	50	40	150	—	32	—	272
*In the same Parish in *East-Smithfield*, the Boys set up 1706. and the Girls 1710. *C.*	2	40	30	61 Sea 6	171	10	147	466
St. Botolph Bishopsgate, 1702. *C.*	2	30	30	76	—	78	—	214
* St. Bride's Parish 1711. *C.*	2	30	30	17 Sea 10	16	43	43	229
* Bridge and Candlewick Ward set up for Boys 1710. Girls 1717. formerly under the Name of St. *Michael* Crooked-Lane, and St. *Magnus* the Martyr. *Cl.*	2	60	40	69 Sea 6	203	8	205	591
	24	528	409	1711	616	257	980	4501

CHARITY SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea.	Boys put out since setting up of the School to services or taken out by friends	Girls put out since setting up of the School to Apprent.	Girls put out since setting up of the School to Services, or taken out by friends	No. of Children educated in the Schools including those cloathed in them
* Broadstreet Ward 1714 *C.*	2	50	30	109 Sea 16	38	16	72	334
Camberwell in *Surrey pr. C.*	2	40	35	—	—	3	—	78
* Castle Baynard Ward *C.* Boys 1710. Girls 1719.	2	30	20	59	115	22	71	317
Chelsea, *Middlesex*, set up 1707, endow'd with 10 *l. per Ann* for ever, by the late Mr. *Chamberayne*, *Pr. C.* and *Pr. M.*	1	35	—	72	32	—	—	119
In the same Parish, Set up *June* 1709. for Soldiers Girls, supported by Ladies and Gentlewomen, seven of whom are Trustees, *Cl.*	1	—	30	—	—	7	97	134
* Christ-Church, *Spital-Fields*, set up 1708. *Cl.*	2	30	30	47	58	—	61	226
* Christ Church *Surry*, Boys 1711. Girls 1719. *C.*	2	30	10	135	29	36	20	260
* St. Clement Dane 1702 *C.*	2	70	40	280 Sea 48	33	—	173	644
* In the same Parish, an Horn-book School for Boys and Girls, 1724. *pr. Cl.*	1	20	10	—	—	—	—	30
* Cordwainers and Bread-street Ward, *C.* Boys 1701. Girls 1714.	2	50	30	144 Sea 3	319	40	152	737
Cornhill and Lime-street Ward. *C.* 1711.	2	50	30	243 Sea 9	105	18	126	479
* Cripplegate Ward *within* Including the School of St. *Alphage*, Boys 1712. Girls 1713. *Cl.*	2	50	25	100	145	—	97	417
Deptford in *Kent C.*	2	50	20	8	—	—	—	78
Dowgate Ward, set up 1715. *C.*	2	30	20	20	—	14	—	84
* St. Dunstan in the West *C.* Boys 1708. Girls 1710.	2	50	40	126 Sea 26	133	75	74	524
St. Edmund the King. A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools.								
* St. Ethelburga, *Cl.* Set up 1719. first in the Parish of St. *Mary Abchurch*, supported by the Subscriptions of a Society, and other Collections	1	20	—	30	41	—	—	91
	28	605	370	1375	1028	231	943	4552

CHARITY-SCHOOLS in the Parishes of ...	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea	Boys put out since setting up of the School to & reliev. or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to service or taken out by friends	No. of Children educated in the Schools, including those now in them.
Faringdon Ward *within* set up 1705. C.	2	60	40	631 Sea 12	—	—	64	614
* St. George in the East, C. Boys 1716. Girls 1718.	2	50	50	81 Sea 10	194	11	254	654
*St. George the Martyr 1708. C.	2	38	35	191 Sea 13	6	1	117	412
St. George Southwark C.	1	50	—	14	226	—	—	290
Sir *George Wheler's* Chapel in *Spital Fields*. 1703. C. W.	1	—	30	—	—	14	5	49
*S. Giles Cripplegate *without*, in *Redcross-street*, 1698. C.	1	100	—	142	738	—	—	980
In the same Parish, supported by the Lady *Eleanor Hollis's* Legacy of 62 *l.* 10 *s. per Ann.* 1709. Cl.	1	—	50	—	—	32	31	113
*St. Giles in the Fields, and *St. George Bloomsbury set up 1705. C. The Trustees of these Schools in 1728, finding themselves burthen'd with binding out Girls to Trades, agreed that for the future 20 of the eldest Girls shall be wholly maintain'd in the Schools, with a Person appointed to teach them what is necessary to qualify them for Services.	4	101	101	357	—	218	49	826
Greenwich, *Kent*. 1700. C. W. the Children here spin, and make their own Cloaths both Linnen and Woollen.	1	—	40	—	—	4	200	244
* St. James Clerkenwel, C. 1700.	2	60	40	230 Sea 5	—	127	18	500
*In the same Parish, 1730. for Children 5 Years old, to qualify them for the other Schools.	1	20	10	—	—	—	—	30
St. James Westminster, C. Supported by the Offertory, 1697.	1	40	—	100	—	—	—	140
In the same Parish in *King-street*, set up 1712, by the late Archbishop *Tenison*, supported out of the Revenue of the Chappel, C.	1	36	—	120	—	—	—	156
	20	552	396	1751	1164	407	738	5008

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. to Sea	Boys put out since setting up of the School to Services or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services or taken out by friends	No. of Children educated in the Schools including those now in them
In the same Parish, set up 1725. *C. M. W.* to prepare them for Service, supported by Collections at Sermons, and casual Benefactions	1	—	40	—	—	60	—	100
* St. John at *Hackney*, *C.* Set up 1714. laid down *Lady-day* 1735. Reviv'd *Midsummer* following	2	30	20	71	27	4	63	215
St. John *Wapping*, set up for Boys 1704. Girls 1708. *C.*	2	40	30	Boys 55	132	37	45	390
St. Katherine Creed, now Aldgate Ward *within*, 1717. *C.*	1	40	—	86	—	—	—	126
St. Katherine *near the* Tower, 1707. *C.*	2	35	15	120	8	15	20	213
Kensington, *Mid.* 1707. To which His MAJESTY is graciously pleased to allow 80 *l. per Ann.* and the Children have a Dinner every Sunday from *Michaelmas* to *Lady-day*	2	30	20	80	15	23	33	221
Knights-bridge Chapel, *C.*	1	6	6	—	—	—	—	12
* Langbourn Ward, set up in the Name of *Allhallows Lombard-street*, 1702. and made the Ward School, 1735. *Cl.*	1	40	—	64 Sen.	77	—	—	182
* Lambeth in *Surry*, Boys 1708. Girls 1706. *C. W.* One half of the Day the Boys are employ'd in Spinning Yarn, the Girls in Knitting and Sewing alternately all day.	2	31	18	—	71	—	27	147
* St. Leonard Shoreditch, Boys erected 1705. Girls 1709. *C.*	2	50	50	148 Serv. 4	119	59	62	492
Lewisham *in Kent*	1	—	30	—	—	—	—	30
* St. Luke, *Middlesex*, from the Parish of *St. Giles Cripplegate*, set up 1698. *Cl.*	1	50	—	123	—	—	—	173
* In the same Parish, *Cl.* Set up 1727. supported by a Legacy of Mr. *John Fuller*, deceased; and Five Pounds allow'd to put each Boy Apprentice	1	20	—	18	—	—	—	38
* St. Margaret Westminster, cloath'd in Blue, the Boys set up 1688. the Girls 1714. *W.*	2	52	34	Boys 4	76	2	85	592
In the same Parish, cloathed in Grey, *W.* and *M.* the Boys set up 1698.	2	50	26	381	—	—	218	675
	23	474	289	1540	525	205	573	3606

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea	Boys put out since setting up of the School to Services, or taken out by Friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by Friends	No. of Children educated in the Schools including those now in them
* St. Martin in the Fields 1699. C. In these Schools 85 Girls are M. and one third Part of the Boys are daily employed in useful Labour, so that the whole School works 2 Days in a Week, by Rotation.	3	101	51	536	—	—	198	886
* St. Mary at Islington, 1710. C.	2	26	18	64	—	—	27	135
* St. Mary Magdalen Bermondsey, Boys 1712. Girls 1722. C.	2	50	20	Sea 143	102	6	64	392
St. Mary Overee, *alias* St. Saviour Southwark, C.	2	60	50	—	—	—	206	316
St. Mary Rotherhith, C.	1	20	—	20	—	—	—	40
In the same Parish. The Parish Children of both Sexes are under the Care of a Mistress, and 2 Nurses, since 1712. C. M. and W. at the Charge of 1 l. a Week each Child on the Parish, except the Article of Cloathing	1	25	—	18	—	—	—	43
St. Mary le Strand, 1704. C.	1	16	—	56	13	—	—	85
* St. Mary Whitechapel, 1705. C.	2	60	40	Sea 151 5	253	102	177	789
Mile End, Old Town, set up 1724. C	1	30	—	9	—	—	—	39
Newington Butts, *Surry*, 1710. C.	1	30	—	42	—	—	—	72
Norton Folgate. This School was set up 1691. and has been very useful as a Nursery to the Neighbouring Charity Schools	1	60	—	—	—	—	—	60
* St. Olave Old-Jewry, and St. Martin Ironmonger Lane, set up 1717. C.	1	30	—	25	80	—	—	135
St. Olave Southwark C.	1	—	60	—	—	—	45	105
* St. Paul Covent Garden Boys 1701. Girls 1712. C.	2	30	20	Sea 106 15	2	6	44	221
St. Paul Shadwell, Boys 1699. Girls 1712. C.	2	40	30	Sea 61 47	181	64	181	604
Poplar Chappel in *Stepney*. C. 1711.	2	30	20	34	—	18	2	104
* Queen Hithe Ward, set up 1717. C.	1	24	20	27	34	3	54	162
Ratcliff Hamlet *Stepney*, Boys 1710. Girls 1723.	2	35	25	100	—	—	10	170
	28	667	354	1465	665	244	963	4358

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to Appren. or to Sea	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends.	No. of Children educated in the Schools, including those now in them.
* St. Sepulchre *within* 1700. C.	1	51	—	48 Sea 7	3	—	—	341
* In the same Parish *within*, set up 1702. C.	1	—	51	—	—	—	419	470
* In the same Parish *without*, Girls, set up 1711. C.	1	—	25	—	—	80	30	135
* In the same Parish *without*, Boys, set up 1706. Cl.	1	33	—	119 Sea 7	—	—	—	159
* S. Stephen Walbrook 1710.	1	30	—	43	—	—	—	73
* St. Thomas South wark, 1704 Cl.	1	30	—	74 Sea 5	45	—	—	154
* Tower-Ward, Girls 1707. Boys 1709. C.	2	60	60	82 Sea 63	382	7	529	1183
* Vintry-Ward 1710. C.	1	50	—	85 Sea 8	198	—	—	341
	9	254	136	773	628	87	978	2856
Brought from Page 19	24	528	409	1711	616	257	980	4501
— from Page 20	28	605	370	1375	1028	231	943	4552
— from Page 21	20	552	396	1751	1164	407	738	5008
— from Page 22	23	474	289	1540	525	205	573	3606
— from Page 23	28	667	354	1465	665	244	963	4358
TOTAL	132	3080	1954	8615	4626	1431	5175	24881

BOYS at School — 3080 }
GIRLS — 1954 } 5034 Total of Children at School.

Boys put out to Appren. 8615 }
To Services, &c. 4626 }
Girls put out to Appren. 1431 } 19847 { Total of Children put to Apprentiships and Services, or taken out by Friends; of which 439 are gone to Sea, out of 30 Schools.
To Services, &c. 5175 }

Note, *The* TRUSTEES *of some Schools have thought fit to lessen the Number of Children, that the rest might be entirely supported; which is the reason the Number now taught, is short of what it was formerly.*

The Number of *Charity-Schools* in each County of *England* and *Wales*; with the Number of Children taught in them, according to the beſt Information that has been given to the Publiſher hereof, is as follows:

A

	Sch.	Boys.	Girls.
Angleſey	3	40	
Bedfordſhire	34	345	57
Berkſhire	59	807	140
Brecknockſhire	6	82	47
Buckinghamſhire	57	689	46
Cambridgeſhire	36	673	124
Cardiganſhire	1	10	
Carmarthenſhire	11	121	4
Carnarvonſhire	3	35	
Cheſhire	17	124	66
Cornwal	13	72	34
Cumberland	6	160	30
Denbighſhire	5	100	3
Derbyſhire	18	274	51
Devonſhire	41	679	235
Dorſetſhire	13	117	29
Durham	12	276	20
Eſſex	37	498	178
Flintſhire	1	60	
Glamorganſhire	6	50	
Gloucesterſhire	60	940	100
Hampſhire	39	541	112
Herefordſhire	29	468	79
Hertfordſhire	38	652	126
Huntingdonſhire	25	282	20
Kent	62	968	315
Lancaſhire	21	311	31
Leiceſterſhire	36	451	30
	689	9825	1877

	Sch.	Boys.	Girls.
Lincolnſhire	91	1164	90
Merionethſhire	2	40	25
Middleſex	29	410	222
Monmouthſhire	7	104	10
Montgomeryſhire	6	76	16
Norfolk	34	570	223
Northamptonſhire	47	508	143
Northumberland	10	430	40
Nottinghamſhire	30	252	28
Oxfordſhire	23	366	106
Pembrokeſhire	25	184	41
Radnorſhire	3	60	
Rutlandſhire	6	32	12
Shropſhire	22	373	37
Somerſetſhire	33	582	90
Staffordſhire	14	230	88
Suffolk	40	606	140
Surry	29	546	144
Suſſex	23	512	60
Warwickſhire	36	385	165
Weſtmoreland	1	16	10
Wiltſhire	37	736	57
Worceſterſhire	38	612	100
Yorkſhire	54	893	191
	640	9681	2038
Brought forward	689	9825	1877
Welch Sch. in So. *Wales*	37	2400	
	1366	21906	391

D

A Summary View of the CHARITY-SCHOOLS *in* Great-Britain *and* Ireland.

	Sch.	*Boys.*	*Girls.*
AT *LONDON*,	132	3080	1954
In other Parts of *South Britain*,	1366	21906	3915
In *North Britain*, by the Account publiſhed 1737.	109	2887	1082
In *IRELAND*, for teaching to Read and Write only.	168	2406	600
In Ditto, eſtabliſhed purſuant to his Majeſty's *Charter*, and encourag'd by his Royal Bounty of 1000 *l.* *per Annum*, for inſtructing, employing, and wholly maintaining the Children.	11	125	125
Total of *Schools*	1786	30404	7676
		7676	
Boys and *Girls* now taught in thoſe *Schools*		38080	

Note, Where the Number of *Children* have been ſignified to the Publiſher of this Account, without diſtinguiſhing the *Sexes*, they are put in the *Column* of *Boys*.

A Reverend Divine ſeeing the foregoing Account of the Charity Schools, and obſerving a Diſproportion between the Number of Boys and Girls taught in the ſaid Schools, he wiſhes it may be recommended to the Promoters of theſe Schools, to endeavour to get the Number of Girls encreaſed, on the following Conſiderations; *viz.* "That if the Girls live, and come to be pious and diligent Mothers, the Children born of them, for the firſt ſeven or ten Years, will fall under their more immediate Government and Inſtruction, while the Fathers (of a low Condition) are abroad at work for the Subſiſtence of their Families, and many of them at Sea, and ſo are neceſſarily out of the way of caring for their daily Inſtruction.

"That the Inſtilling the firſt Principles of Virtue and Piety will therefore naturally be the Care of the Mother, and if ſhe be diſpos'd thereto by a religious Education, their Children will be like to receive an early Tincture of Piety, which may never wear out.

"That the Deſign of this excellent Charity, in the Propagation of Piety and Virtue to ſucceeding Generations, ſeems moſt likely to be beſt and longeſt anſwered by the Encreaſe of Girls in the Schools, if Care be taken to form them for Virtue and Religion."

The

The following PROPOSAL *having been made to the* SOCIETY, *it is here presented to the Publick, and recommended to the Conſideration of all* Truſtees *for* Charity Schools.

THE Inſtructing of Youth, and Providing for the Poor and Impotent, are ſuch obvious Duties, that they meet with univerſal Approbation; but the moſt proper Means to attain that good End, is often diſputed.

A Propoſal for adding *Work* to the *Learning* uſually given to the Charity-Children.

THE Erecting of Charity-Schools has moſt certainly laid a good Foundation for the firſt; and the late excellent Law relating to *Work-Houſes*, has put it in the Power of every Pariſh in a much better Manner, to provide for the latter.

As to the Charity-Schools, it muſt needs be acknowledg'd, that thoſe excellent Perſons who firſt form'd, and they who have ſince conducted that good Work, ought ever to be mentioned with Honour: And now, that ſuch Schools are eſtabliſh'd in moſt Parts of the Kingdom, it is much to be wiſh'd, that ſome Means could be contrived to render them ſtill more uſeful, and effectually to anſwer the good Purpoſes of their Inſtitution.

IT is conceived, that if the Children educated in Charity-Schools, were employ'd in ſome ſuch Buſineſs as they are capable of, it would be no hindrance to their Learning, and might

have a very good Effect, by inuring them early to Industry; but what that Employment should be, and the Manner of conducting it, must be left to the Managers of the several Schools, who are the best Judges of what is most proper and convenient to be done.

SUPPOSE *England* and *Wales* to contain *Ten thousand* Parishes, and that but *Ten* Persons in every Parish, one with another, were by this Method employ'd, who were perfectly idle before, then the whole number of Persons so set to work by this means would be *One Hundred thousand*, who, if they work'd but 300 Days in a Year, and one with another earn'd but a *Half-Penny* a Day, the Produce of their Labour at the Year's end would amount to 62,500 Pounds.

Coarse Wool, Flax or Hemp, to be spun in the Charity-Schools.

THE Spinning of coarse Wool, Flax, or Hemp, is a Thing easily learnt, and the Waste which will be always made by Beginners won't amount to much. And if it were possible so to contrive it, that the Parents of the Children might reap some Advantage from what is so earned, it would be a great Inducement for them to keep the Children to their Business; and if the Undertaking succeeded, it is to be hoped, that many good People would send in coarse Materials to be work'd up for the Benefit of the School.

'TIS impossible to give minute and particular Directions, for conducting this Undertaking, and therefore that must be left to the Managers, who will best judge what is necessary to be done; but till the School is very well got into some Method, the best way will most certainly

tainly be to keep the Buſineſs in a ſmall compaſs.

THO' the Spinning of Wool, and Flax, or Hemp, is propoſed, as moſt advantageous, yet where this is found impracticable, the Children ſhould be imploy'd in ſome other Way, and always have what they earn for their Encouragement: that would make them diligent, and induce all good Chriſtians to aſſiſt in an Undertaking, which ſo much conduces to the Glory of GOD, and the Good of Mankind.

The Truſtees *for the* Charity-Schools *in St.* Andrew's Holborn, LONDON, *are ſo ſenſible of the Uſe it may be to the Publick, to diſpoſe of the Children under their Care, with regard to their* Genius, *for Tilling Ground, and other parts of* Husbandry; *that they have given the following Notice.*

To all FARMERS, GARDENERS, *and other Occupiers of Land in* England. Propoſal for employing

IT having been repreſented to the Truſtees of the Charity-Schools in the Pariſh of St. *Andrew's Holborn*, in the City of *London*; that there is great want of Hands, in divers Parts of the Kingdom, for Tilling the Ground, and performing other Parts of Huſbandry: And the ſaid Truſtees being heartily diſpoſed to do all in their Power, to render their Charity Children uſeful to the Publick, and anſwer all other the good Purpoſes and Intentions of the Encouragers of theſe pious and beneficial Inſtitutions, do hereby give notice, That they will bind Boys Apprentices for Seven Years, to learn the Art of Huſbandry, and Girls for Five Years, to do Houſhold-Work, to any Farmer, Gardener, or Occupier of Lands, Boys in *Huſbandry*. Girls in *Houſewifery*.

Lands, or other Perſons of Character and Subſtance, that ſhall pleaſe to apply to their School Houſe, in *Hatton-Garden*, for that Purpoſe, and that the Sum of 5 *l.* with every Boy, and 3 *l.* with every Girl ſo put out Apprentice, will be paid by their reſpective Treaſurers.

N.B. *The Boys are taught the firſt five Rules of Vulgar Arithmetick, Writing, and to read* Engliſh; *and the Girls to read and write* Engliſh, *and to do Plain-Work.*

There having ſometimes happened much Difficulty in obtaining a LEGACY given to the Charity-Schools, by reaſon of ſome Defect in expreſſing ſuch Bequeſt; it ſeems convenient to ſet down how ſuch Legacy may be ſo expreſſed, as to prevent any Scruple about Paying it; which may be done in this Manner, *viz*

ITEM, *I* A. B. *do give and bequeath unto* G. H. *of the Sum of Pounds, to the Intent, and on Truſt, that he do pay the ſame to the Treaſurers for the Time being of the* Charity-School, *for Teaching* [poor Children, *or* poor Boys, *or* poor Girls,] *to Read*, &c. *in the Pariſh of in the City of or in the County of for the Uſe of the ſaid School.*

N°.

N°. II.

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Serious Exhortations, To the Observance of the Lord's Day, Frequent Communion, Decent Behaviour at Church, Reverent Use of God's holy Name, and Family Prayer	6	2	3	

Concerning Particular Duties.

Bishop *Beveridge* on the Nature and Necessity of Restitution	3	1		
Husbandman's Manual	3	1		
A Present for Servants	4	1	8	
The Soldier's Monitor	4	1	8	
Address to Officers and Seamen in the Navy	1	—	6	6
The Seaman's Monitor	4	1	8	
Kind Caution to Watermen	1	—	6	6
Advice to Grand Juries, Constables, and Church-Wardens	3	1		
Oath of a Constable, and Obligation he is under	1	—	4	
Admonitions and Cautions to discharged Debtors, by Mr. *Drew*	2	—	12	6
Motives and Encouragements to bear Afflictions patiently	2	—	12	6
Bp. of *London*'s Two Letters concerning the Instruction of Negroes	6			
† Bp. *Bull*'s Companion to Candidates for Holy Orders	6	2	3	
A Brief Scheme of Parochial Government	3	1		

The

	Single. d.	Hundred. l.	s.	d.
† The Conduct of the Stage consider'd	6			
The Duty of paying Custom, and the Sinfulness of Importing Goods clandestinely; and of Buying Goods so Imported	3	1		
The Duty of Reproof	3	1		
Duty and Pleasure of Praise and Thanksgiving, by the Revd. Mr. *Scougal*	2	—	12	6

Common Vices.

Bishop of St. *Asaph* against Swearing	3	1		
Bishop *Gibson*'s Admonition against Profane and Common Swearing	2	—	12	6
Kind Caution to Profane Swearers	1	—	6	6
Dr. *Wells* against Swearing	1	—	6	6
Dr. *Woodward* against profane Language, *&c.*	1	—	6	6
—— Baseness and Perniciousness of the Sin of Slandering and Backbiting	2	—	12	6
—— Against Gaming	1	—	6	6
—— Against Drunkenness	1	—	6	6
—— Rebuke to the Sin of Uncleanness	1	—	6	6
Exercise against Lying	1	—	6	6
The Publick House-keeper's Monitor	3	1		
A Dissuasive from Perjury, and Subornation of Perjury	3	1		
A Friendly Admonition to the Drinkers of Brandy	3	1		
A Sermon on Self-Murder	2	—	12	6

Charity-Schools, Work-Houses, *and* Hospitals.

Methods used for erecting Charity Schools	2	—	12	6
Sermons and Accounts of Schools in 4*to.*	12			
Exhortation to Parents, in Relation to their Children, educated in the Charity Schools	2	—	12	6
Bp. of *London*'s Directions to the Masters and Mistresses of the Charity Schools	1	—	6	
Prayers for the Use of Charity Schools	1	—	6	6
Prayers for Apprentices going out of Charity Schools	1	—	6	6
Account of Workhouses for Employing and Maintaining the Poor	14			

The

	Single. d.	Hundred. l.	s.	d.
The Advantage of *Employing the Poor in Useful Labour*, and Miſchief of Idleneſs, or ill-judg'd Buſineſs, by Mr. *Johnſton* of *Beverley*	3	1		
A Prayer proper to be uſed in Work-houſes —	¼	—	2	
Rules and Orders for the better Government of Charity Schools — —	1	—	6	
Dr. *Alured Clarke*'s Sermon at *Wincheſter* before the Governors of the County Hoſpital for Sick and Lame, *&c. Octob.* 18. 1736. with a Collection of Papers relating to the Erecting and Governing of the ſaid Hoſpital —	6			

Againſt Popery.

A Bp. *Tillotſon* concerning the Hazard of being ſaved in the Church of *Rome* —	3	1		
— Diſcourſe againſt Tranſubſtantiation —	3	1		
St. *Paul*'s Deſcription of his own Religion —	4	1	8	
A Diſcourſe concerning the Laws Eccleſiaſtical and Civil, made againſt Hereticks by Popes, *&c.* — — —	18			
Short Refutation of Popery — — —	3	1		
Dialogue between a *Proteſtant Miniſter* and a *Popiſh Prieſt* — — —	4	1	8	
Queſtions and Anſwers concerning the Two Religions, that of the Church of *England*, and that of *Rome* — —	2	—	12	6
A ſhort Account of the Lives and Sufferings of ſeveral Godly Perſons, who died in *England* for the ſake of the Goſpel, under the Reigns of K. *Henry* VIII. and Q. *Mary* —	6			
A Seaſonable Caveat againſt Popery: or, an Eſſay on the Merchandiſe of Slaves and Souls of Men — — —	6			
Abp. of *Tuam*'s Charitable Addreſs to all that are of the Communion of the Church of *Rome*	12			
A View of the Articles of the *Proteſtant* and *Popiſh* Faith, printed on one Side of a Sheet of Royal Paper — —	2	—	12	
The ſame in 8*vo*. — —	1	—	6	6
The Plauſible Arguments of a *Romiſh Prieſt* from Scripture and Antiquity, Anſwer'd by an *Engliſh* Proteſtant. In Two Parts —	6			

N°.

N°. III.

Some ACCOUNT of the *Protestant Mission to* EAST-INDIA. 1738.

BY the *Bedford* in *May*, and the *Royal Guardian* in *August* and *September*, 1738. the Society receiv'd several Letters from *East India*.

THE Reverend Mr. *Schultze*, Missionary at *Madras*, in a Letter dated 20th *September*, 1737. acknowledges the Receipt of the Society's Letters of 25th *January*, 1736-7. by the *Nottingham*, Captain *Winter*, with the Salaries according to Invoice: and sends word, "That the Mission at *Madras* is now "settled according to the Directions of the Society, "and that the Congregation of Heathen Converts daily encreases. That there are *three* Schools on the "Mission-Settlement; the *first* consisting of 27 *Malabarian* Boys, the *second* of 18 *Malabarian* Girls, "and the *third* of 15 *Portugueze* Boys and Girls. "That in the *Malabarian* School there are three "Youths called *Samuel*, *Alexander*, and *Paul*, "who are so much improved in Christian Knowledge, that they did in *September* 1737 begin "to catechize in the said School. That they "every *Monday* in the Afternoon exercise themselves in writing Meditations upon the Subject of "the Gospel preach'd the Day before. That tho' "their Mother Tongue be the *Malabarian*, they have "learnt

" learnt, by Mr. *Schultze*'s Inſtruction, the *Gentou*
" Language ſo well, that they can read, write,
" underſtand, and ſpeak that Language; as alſo
" perform the Office of *Conicappels*, or Writers of
" what he dictates: And that by their Aſſiſtance he
" himſelf has been enabled to collate the *Gentou* Bible
" with its Original. That the *Gentou* Tranſlation
" of the Bible meets with many in that Place who
" love and admire the divine Contents of it. That
" the Girls School is ſeparate from that of the Boys;
" and both Boys and Girls are maintain'd *gratis* in
" Victuals and Cloaths; and when the Rice and Cot-
" ton are dear, as they have happen'd to be for 2 Years
" paſt, the Expence has been conſiderable; altho'
" none beſide the Children have leave to eat at any
" time with them, to take off the Imputation of there
" being Rice-Chriſtians among the Converts, like
" thoſe who followed our bleſſed Saviour, becauſe
" they did *eat of the Loaves and were filled.*

Mr. *Schultze*, by his Letters of the 17th and 23d of *December* following, gives a very particular Account of the State of the Miſſion at *Madras*, from the Beginning of it in *Auguſt* 1728, to *December* 1737; wherein he aſſures the Society, " That they rarely
" admit any Strangers that come out of the Country to
" be Members of their Congregation; having found
" by Experience that the Miſſionaries have been de-
" ceived in them heretofore: and therefore he receives
" none as Members now, but who are (1.) Inhabitants
" of the Town; (2.) who can maintain themſelves;
" and who (3.) muſt not expect any temporal Advan-
" tages from the Miſſion. That theſe are the general
" Conditions upon which they examine every Body,
" who offer themſelves to be inſtructed in the Princi-
" ples of the Chriſtian Religion. That their Proſelytes
" conſiſt moſtly of Journeymen, and Women, who,

" after

" after one or two Weeks catechising, are publickly " baptized before the whole Congregation." He subjoins an Account of 122 Proselytes christened in the Year 1737. distinguishing their Names, Age, way of Living, and the Day when they were christened; and to the whole adds an Account of Receits and Disbursements for the same Year.

Messieurs *Sartorius* and *Grisler*, by Letters dated *September* 1737. at *Fort St. David*, signify, " That " they received all the Goods, &c. mentioned in the " Invoice, sent on board the *Nottingham*.

" That after their Arrival at *Fort St. David*, " the 31st of *July*, from *Fort St. George*, to open a " new Mission there, they waited on Governor *Hub-* " *bard*, with Recommendations from Governor *Be-* " *nyon*; who received them with a great deal of " Kindness, and offered them all possible Assist- " ance. That with the Advice of the Governor " and the other Gentlemen there, they bought a " House and Ground in *Cudulore* adjoining to *Fort* " *St. David's*, for the Mission, with a little Garden " behind it, in the most publick Street, over a- " gainst the *English* Factory; which was the best " they could find, altho' it be too streight for their " Purpose.

" That they intend (as soon as they can hire " or buy another convenient House) to begin a " little Charity School for the Education of the " *Portugueze* Children, as the most likely means to " propagate the Christian Religion in that Country.

By other Letters from them in *January* 1737-8, they signify, " That they find great Difficulties in " gaining the Heathen to Christianity, from the dif- " ferent Casts or Tribes among them; for when any " single Person embraces Christianity, they are immedi- " ately cut off from any Assistance from their Friends

" or nearest Relatives, so that they will not so much " as eat or drink with them: but this must be over- " come by Patience and Prudence.

" THAT they have bought some Materials for " Building, and shall get more, as soon as the Ships " from *Pegu* and *Ceylon* arrive, which were expected " in a Month's time, wherein they shall conform " themselves to the Orders of the Society, so as to " spare unnecessary Charges, consulting only Durable- " ness, and Conveniency. Mr. *Geister* applies him- " self diligently to learn the *Malabarick* Language, " in which he has made so good progress, that he " hopes in a few Months more to be Master of it. " They have also therewith sent their Account of Re- " ceipts and Disbursements for the Years 1736 and " 1737.

" THAT they should be glad to be favour'd with " some Books for the Mission Library, of which they " have sent a Catalogue; as also of some small " Tracts, whereof they desire Numbers to give away " among *English* Families. They desire some *Spel- " ling-books* for young *Bramans* and other Natives " to learn *English* by, in hopes that if some of them " come to understand *English*, it may contribute to " their being civilized, and better prepared for the " Reception of Christianity." They conclude their Letters with hearty Wishes for the Prosperity of this new Mission to the Glory of God, and the Satisfac- tion of the Society.

THE *Danish* Missionaries, Messieurs *Dahl*, *Bosse*, *Pressier*, *Walther*, *Ohuch*, *Wadebrock*, and *Kohlhoff*, by Letters dated at *Tranquebar* 28th and 30th of *De- cember* 1737. signify, " That all the Presents of the " Society last Year came safe to hand; among which " they were glad to receive *Ralph Bluteau's* Portu- " gueze Dictionary, 10 Volumes in Folio; as it

" will be of great use to them in publishing *Portu-*
" *gueze* Books, especially the *Bible*.

" THEY thank the Society for these Presents,
" and all their Favours, more particularly for their
" Care to accommodate the three new Missionaries,
" Messieurs *Oluch*, *Winkbrack*, and *Kohlhoff* in their
" Passage thither.

" THEY likewise add, that it has pleased God
" to grant to their Labours in the Mission last Year
" an Increase of 484 Souls, of which 257 are a-
" dult Persons; so that the Number of the Members
" of their Church now living amounts to 2736.

" THAT in the *Portugueze* Schools there are 48
" Children; in the *Malabarick* — 90
138
" of which 124 have their Victuals and Cloaths *gratis*.

" THAT their Fellow-Labourers in the Kingdom
" of *Tanjour*, viz. Pastor *Aaron*, a Native, and his
" Catechists, *Diego* and *Rajanaiken*, have this Year
" made good progress: and would have made great-
" er, with GOD's Blessing, if they had not been in-
" terrupted by the War, and the frequent Sickness
" of Pastor *Aaron*.

" THAT the Printers in composing the *Portu-*
" *gueze* Bible are come to the end of the Book of *Ne-*
" *hemiah*. That they are now preparing to put to
" the Press the Gospel of St. *Matthew*, in the *Ma-*
" *labarick* Language; which since 1734 has been
" carefully revised, and amended in many Places,
" by the Assistance of the best Criticks they could
" advise with in that Language.

" THAT they rejoice to see the Foundation of a
" Mission laid at *Cuddalore*, for enlarging the King-
" dom of God among the Heathen, which they
" hope, with that at *Madras*, will be bless'd with
" happy Fruits. That at the Desire of the Minister
" of *Nagapatnam*, a Dutch Settlement, they have
" sent to him a *Malabarick* Catechist, to take Care

" of his little Flock, gathered from among the *Gen-*
" *tiles.* That Governor *Imhoff*, at the Isle of *Ceylon*,
" a *Dutch* Settlement, having desired a Letter Foun-
" der for setting up a Press for the *Singalean* Lan-
" guage, they have sent one to him, being not a
" little pleas'd to see a Person in his Station and hur-
" ry of Business, concerning himself in things of
" this nature.

THEY conclude with Wishes that GOD may be pleas'd to enlarge his Kingdom on Earth, and graciously direct all the Endeavours of the Society, and their Missionaries to that End.

TO these Letters particular Answers have been sent on the part of the Society, by the *Grantham*, Captain *Hale*, and by the *Normanton*, Captain *Kemeys*; in the last of whom, 12 Parcels for the Service of the Mission were sent; consisting chiefly of printing and writing Paper, Tools and Materials for Bookbinding, Letter-founding, a Box of Books towards raising a Mission Library at *Cudulore*; 24 Packets of the Society's Books for the Governor of *Fort St. George*, *Fort St. David*, *Bengal*, and *Bombay*, and for other Gentlemen Corresponding Members in *East-India*, beside the usual Presents to the Missionaries.

THE Society have also sent the Salaries to their Missionaries at *Madras* and *Cudulore*, with several Benefactions in foreign Silver; to which Professor *Franck* at *Hall* in *Germany* has been pleas'd to add the Value of 160 Pounds Sterling, towards settling the English Mission at *Cudulore*, out of a large Remittance he has made to *Tranquebar*; to which Place likewise a private Gentleman in *England*, desiring to be unknown, has sent 392 Ounces of Silver for the use of both Missions: so that the Goods and Money shipp'd in the *Normanton* this Year, being estimated at 1400 Pounds Sterling, that Sum has been Insured by Or-

der of the Society. And the Court of Directors of the *East-India* Company, upon the Application of of the Society, have readily granted the sending all these things, as usual, Freight-free: For which, and all their former Favours, the Society do hereby desire them to accept of this publick Testimony of their Gratitude.

N°. IV.

An ABSTRACT of the PROCEEDINGS of the SOCIETY for Promoting Christian Knowledge, for the Year 1738.

THE Subscribing and Corresponding Members of the Society, in Great Britain and Foreign Parts, are upwards of 465; to which were added in the Year 1738, Four Subscribing and Eight Corresponding Members.

N°. IV.

An ABSTRACT of the Proceedings of the SOCIETY *for Promoting Christian Knowledge*, for the Year 1738.

THE *Subscribing* and *Corresponding* Members of the Society, in *Great Britain* and *Foreign* Parts, are upwards of 465; to which were added in the Year 1738. *Four* Subscribing and *Eight* Corresponding Members.

BOOKS *and* PAPERS *presented to the* SOCIETY.

250 Bishop [illegible] *Bow-Church*, 1[illegible] before the Society corresponding [illegible] *Society at* [illegible] English Protestant School [illegible] by the said Correspo[illegible]

100 Dr. *Simpson's* Sermon at *Bow-Church*, before the Society for Reformation of Manners, *Mar.* 20. 1737. presented by the said Society.

12 Account of the Proceedings of the Governors of St. *George's* Hospital at *Hyde-Park* Corner, presented by the Governors.

6 *Companion for Youth*, presented by the Author, the Rev. Mr. *Peers*, of *Faringdon* in *Berks*.

6 *Catechetical Instructions upon the Feasts and Fasts of the Church of* England, *&c.* presented by Mr. *Astley* Bookseller.

374 Carried over.

25 Ser-

374 Brought over.

25 Sermons against *Cursing and Swearing*, by Mr. *Whitefield*, preach'd at St. *Nicolas Cole-Abby*.

25 Sermons *on Salvation by Faith*, by Mr. *Wesley*.

25 Discourse concerning God's *Free Grace to all Men*, by Mr. *Ingham*.

These three Parcels presented by Mr. *Hutton*, Bookseller.

350 Mr. *Barnes*'s Sermon at *Norwich*, *Mar*. 6. 1723. in *defence of Charity-Schools*, presented by the Author.

12 Dr. *Bearcroft*'s Sermon at St. *Bride*'s Church, before the Trustees for *Georgia*, *Mar*. 16. 1737. and

6 Copies of the General Account of all Monies receiv'd and expended by the Trustees for Establishing the Colony of *Georgia*, presented by the said Trustees.

75 Bishop of *Elphin*'s Sermon at *Dublin*, before the Society for promoting *English* Protestant Schools in *Ireland*, *Mar*. 17. 1737. presented by the said Society.

40 Setts of the Rev. Mr. *Marshal*'s Chronological Tables in *Latin*. Presented by the Author.

20 *Directions and Devotions for young Communicants*, presented by the Author, the Rev. Mr. *Hallows*, Vicar of *All-Saints* in *Hertford*.

10 Accounts of the Charity-Schools at *Lausanne* in *Swisserland*, 1738. Presented by Monsieur *Polier*, President of the Charity-School Society there.

962

BOOKS

BOOKS *Printed by Order of the* SOCIETY.

1000 *Accounts of the Society*, in Octavo.
1000 Mr. Dean *Comyns's* Sermon at *Christ-Church*, *London*, on the Day of the Anniverſary Meeting of the Children educated in the Charity-Schools in and about *London*, on *May* 4. 1738.
2000 *Accounts of the Society*, in Quarto, to be annexed to the ſaid Sermon.

4000

PACKETS *ſent to* Subſcribing *and* Correſponding *Members.*

44 Extraordinary Packets, from Half a Crown to 13 4 in Value.
253 General Packets, conſiſting of Books and ſmall Tracts ſent into the Society's Store.
176 Packets at the Deſire of ſeveral Members, conſiſting of 1131 Bibles, including 220 in *Welch*.
473 551 New Teſtaments.
1686 Common Prayers.
3288 Bound Books.
15211 Small Tracts.

In all 21867

Caſual

Casual BENEFACTIONS *to the General Designs of the* SOCIETY, *from the* 4th *of* March, 1737-8. *to the* 17th *of* March, 1738-9. *when the Society's Accounts were last Audited, were as follow.*

	£.	s.	d.
THE Rev. Mr. *Samuel Kirshaw* at *Coningsby* in *Lincolnshire*	2	2	0
The Rev. Mr. *Kinchin*, Rector of *Dummer*, *Hants*	1	1	0
The Rev. Mr. *Dalton* of *Southscarle*, *Lincolnshire*	0	10	6
The Rev. Mr. *Huysh*, Rector of *Clysthydon*, *Devon*	1	1	0
A Person unknown, by a Bank Bill under cover to Mr. *Newman*	20	0	0
The Rev. Mr. *Arnold*, Minister at *Lincoln*	1	1	0
The Rev. Mr. *Cooke*, Vicar of *Thorncombe*, *Devon*	10	0	0
The Right Rev. the Lord Bishop of *Exeter*	5	5	0
A Person desiring to be unknown, by the Hands of the Rev. Mr. *Haddon*, at *Warrington*, *Lanc.*	5	5	0
The Legacy of the Rev. Mr. *Prior*, late Fellow of Trinity Coll. in *Cambridge*, paid by his Executors	5	5	0
The Legacy of *Charles Crofts*, Esq; late of *Lincoln's-Inn*, paid by *Samuel Baldwyn*, Esq;	100	0	0
The Rev. Mr. *Edward Collins*, Vicar of St. *Erth*, *Cornwal*	1	1	0
The Rev. Mr. *Parry*, Rector of *Shipston* upon *Stower*	1	1	0
A Person desiring to be unknown, by the Hands of the Rev. Mr. *Bedford*	1	1	0
William Dunster, Esq; of *Layton-stone* in *Essex*, by the Hands of Mr. Archdeacon *Denne*	5	5	0
The Rev. Mr. *Francis Welles*, Vicar of *Prestbury*, *Gloc.* 1 1 0			
The Rev. Mr. *Thomas Welles*, of ditto 1 1 0	2	2	0
Carried forward	162	0	6

	£.	s.	d.
Brought forward —	162	0	6
A Perſon deſiring to be unknown, by the Rev. Mr. *Collins*, Vicar of St. *Erth* in *Cornwal* —	2	2	0
Bryan Blundel of *Leverpoole*, Eſq; — —	6	3	3¼
The Rev. Mr. *Southern*, Vicar of *Cardington* in *Shropſhire* —	1	1	0
A Clergyman in *Bedfordſhire*, deſiring to be unknown, by the Hands of the Rev. Mr. *Wilſon* —	6	6	0
The Rev. Mr. *Cookſon*, Vicar of *Leeds* in *Yorkſhire*	1	1	0
Thomas Carew, Eſq; at *Crowcombe* in *Somerſetſhire* —	4	4	0
The Rev. Mr. *Gay*, Rector of St. *Leonard* in *Exeter*	1	1	3
The Rev. Mr. *Geo. Fenwick*, Rector of *Hallaton*, *Leiceſterſhire*, from ſundry Benefactors, *viz.*			
Two Ladies deſiring to be unknown —	2	2	0
A Gentleman deſiring to be unknown —	1	1	0
Another Gentleman deſiring to be unknown	2	2	0
Four Ladies deſiring to be unknown —	3	0	0
Lady *Palmer* of *Stamford* — —	1	1	0
Lady *Palmer* of *Carlton* — —	1	1	0
Mrs. *Heſter Palmer* — — —	10	6	
Mrs. *Parker* — —	1	1	0
Mrs. *Bewicke* of *Hallaton* — —	3	0	0
Mrs. *Fenwick* — —	1	1	0
The Rev. Mr. *Geo. Fenwick* himſelf —	2	2	0
	18	1	6
Richard Salwey, Eſq; of *Richard's-Caſtle*, *Shropſhire*	5	5	0
The Rev. Mr. *Dalton*, Miniſter at *Southfcarle* in *Lincolnſhire* — — —	0	10	6
A Gentlewoman unknown, by Rev. Mr. *Hall* of *Briſtol*	3	3	0
The Rev. Mr. *Salwey*, of *Richard's-Caſtle*, *Shropſhire*	2	2	0
Dr. *William Brown*, Phyſician, at Admiſſion —	1	1	0
Samuel Clarke, Eſq; by the Hands of Mr. *Haiſtwell*	5	5	0
A Gentlewoman deſiring to be unknown, by the Hands of the Rev. Dr. *Hales* — —	5	5	0
Another Gentlewoman by ditto — —	4	4	0
Carried forward —	228	16	0¼

	£.	s.	d.
Brought forward —	228	16	0½
The Right Rev. *Joseph* Lord Bishop of *Briſtol*, at Admiſſion — — —	1	1	0
The Rev. Mr. *Collins*, Vicar of St. *Erth* in *Cornwal*	1	1	0
The Rev. Mr. *Purly*, Rector of *Shipſton upon Stower* in *Glocesterſhire* — — —	1	1	0
The Rev. Mr. *Adams*, Vicar of St. *Chads* in *Shrewsbury* — — —	2	2	0
The Rev. Mr. *Baldwin*, Vicar of *Sanbach* in *Cheſhire*	2	2	0
The Rev. Mr. *Huyſh* Rector of *Clyſthydon* in *Devon* —	1	1	0
John Phillips of *Killgetty* in *South-Wales*, Eſq; —	2	12	6
Total —	239	16	6½

BENEFACTIONS *to the Proteſtant Miſſion to* EAST-INDIA.

	£.	s.	d.
THE Rev. Mr. *William Langton*, of *Langton* in *Lincolnſhire*, by the Hands of the Rev. Dr. *Thomas* — — —	7	7	0
A Legacy of the Rev. Mr. *Edward Hatton*, late of *Orrel* in *Lancaſhire*, paid by his Executors into the Hands of Mr. Archdeacon *Denne* —	10	0	0
A Gentlewoman at *Southampton*, deſiring to be unknown, by the Hands of *H. Newman* —	1	1	0
The Rev. Mr. *Robinſon* Prebendary of *Rocheſter*, by the Hands of Mr. Archdeacon *Denne* —	1	1	0
A Perſon deſiring to be unknown, by the Hands of the Rev. Dr. *Hales* — — —	1	1	0
John Phillips, Eſq; of *Killgetty* in *South-Wales*, by the Hands of *H. Newman* — —	2	12	6
Total —	23	2	6

FINIS.

An ACCOUNT *of the Rates of Cloathing the Poor, belonging to* CHARITY-SCHOOLS *and* WORK-HOUSES.

The Charge of Cloathing a BOY, *with Yorkshire Cloth or blue Kersey.*

	l.	s.	d.
A Boy's Suit	00	11	00
1 Shirt of Donlass Cloth 1 s. 8 d. or Russia	00	01	06
1 Pair of Stockings	00	00	09
1 Pair of Wash-Leather Gloves	00	00	07
1 Knit Cap, with Tuft and String, of any Colour	00	00	09
1 Band	00	00	02
1 Pair of Buckles	00	00	01
1 Pair of Shoes	00	02	02
The Total	00	17	00

The Charge of Cloathing a GIRL.

A Gown and Petticoat, 8 s. or	00	07	06
A Coif and Band of fine Ghenting	00	01	00
A Shift of Donlass Cloth 1 s. 8 d. or Russia	00	01	06
A White, Blue, or Chequer'd Apron	00	01	00
A pair of Leather Bodice and Stomacher	00	02	06
1 Pair of Woollen Stockings	00	00	09
1 Pair of Shoes	00	02	00
1 Pair of Buckles	00	00	01
1 Pair of Wash Leather Gloves	00	00	07
The Total	00	16	11

He likewise furnishes Men and Women of Work-houses at these Rates, or as cheap as any one whatever.

The Men at	01	05	01
And Women at	01	02	11

As by the Particulars, which any Trustees for Schools, or Parish Officers may see. Or, Cloth and Serge, sold unmade up, at the lowest Prices.

N. B. The different Stature of Children is allowed for in this Estimate, and any Number may be cloathed at the above Rates, by *Hen. Wayte*, at the Old Warehouse next the *Cross Keys* Inn *Woodstreet*, near *Cheapside*, *London*.